

6

2659

The Hindu Spiritual Magazine.



VOL. VI.

[PART I.]

(Nos. 1-6, March '11 to August '11.)

—(o)—

EDITED BY

MOTI LAL GHOSE.

—(o)—

CALCUTTA

NOTICE.

THE OBJECT OF THE MAGAZINE.

The main object of the "Hindu Spiritual Magazine" is to render death—which has a horror for most men—easy to meet with. It contains articles calculated to throw light on life after death, on manifestations, on Psychic experiences and other cognate subjects of the spiritual world, or bearing on Mesmerism or the Yoga system of the Hindus.

ANNUAL SUBSCRIPTION (INCLUDING POSTAGE):

India, Rs. 6 ; Great Britain, 10 Shillings ; America, 2 Dollars
CONTRIBUTIONS.

Contributions are invited from all referring to the above subjects. Men, having strange experiences in their lives due to spiritual agency, and similar other subjects bearing on the matter, may send authentic accounts of the same to the editor, who will receive his best attention.

ADVERTISEMENTS.

Those who want to publish advertisements in the "Magazine" should communicate with the Manager for special contract rates. The ordinary rates are :—Full page, per insertion Rs. 6, proportionate rates for half and quarter pages.

NOW READY.

Vol. I, Part I & II are out of print now. Only a few stray copies are available at As. 8 per copy.

Vol. II, Parts I & II, beautifully bound in two complete Vols. Rs. 3-4 each (including postage.)

Vol. III, Parts I & II Rs. 3-4 each

Vol. IV, Parts I & II Rs. 3-4 each.

Special rate for subscribers of the "Magazine" for the above parts is Rs. 2-8 per copy, including postage.

Write for a sample copy of any particular month with eight annas stamps to

P. K. GHOSE, Manager,

Agents :—

America : Mrs. G. B. Adams,

5625, Prairie Avenue, Chicago Ill., (U. S. A.)

Great Britain : Miss Annie A. Smith,

22, Harley Road, South Hampstead. N. W. London

*Printed and Published by T. K. Biswas, at the Patrika Press
at Nos. 19 and 20 Bagtazar Street, Calcutta.*



CONTENTS.

—:(o):—

Babu Shishir Kumar Ghose : A Notable Hindu			
Spiritualist	...	...	69
Orative Mesmerism.—Part II	...	6, 90, 250,	447
Dead Man Fulfills his Promise	...	...	387
Direct Writing Proves Spiritualism	...	...	81
Dr. Hyslop's New Medium	...	...	367
Doctor Peebles' Fireside Musings	...	...	205,
Dr. Peebles' Musings	...	...	245
English Lady's Experience	...	...	241
Family Seance	...	...	335
Few Notable Facts About Spiritualism	...	...	50
Hatha Yoga	...	11, 108, 180, 272, 339,	417
Hindu Psychic	...	...	104
Horrible Ghost Possession	...	...	161
Hypnotism : Its Therapeutic Uses	...	...	31
"Is there any Change at Death?"	...	...	455
Julia's Bureau	...	...	380
Madness or Reality?	...	...	112
Memorial Memories of Babu Shishir Kumar Ghose	...	...	116
Mr. Stead on Julia's Bureau	...	...	306
My Own Experiences	...	...	26
"New Evidences in Psychical Research"	...	...	401
Notes	...	75, 158, 233, 313, 392,	472
Occultism	...	192, 264, 336,	429
Old Recollections	...	...	333
Origin of Spiritualism	...	...	1

CONTENTS.

PAGE.

Our Spirit Friends: Evidence of their Identity	..	293
Principle of Life ... ..	..	45
Private Sitzings ... ..	...	252
Psychography ... ..	...	143
Public Demonstration in Honour of Shishur Kumar Ghose	.	120
Some Historical Instances of Supernormal Phenomena — ...	...	289
Some Realistic Stories of Indian Yogees ...	172, 254, 255	
Some Syllables of the After Life ...	146, 200	
Spirit World a Replica of this ...	...	65
Story of a Cure by Mesmerism ...	...	178
Theory and Practice of Tantra 18, 97, 221, 281, 300, 439		
Transition of Mr. Edward Wyllie ...	...	229
"Unseen" Coronation ... ..	...	159
Wizard of Kathiawad ... ..	.	111

THE
Hindu Spiritual Magazine.

FOUNDED BY
Shishir Kumar Ghose.

VOL. VI.]

MARCH, 1911.

[No. 1.

THE ORIGIN OF SPIRITUALISM.

—:-(X):—
(BY SHISHIR KUMAR GHOSE)

WE do not know why it is, that, though spiritualism, if proved true, would make the lot of men happy and is likely to convert sinners into saints, yet it is so very difficult to believe. The question, "Can it be true?" troubles even those who have witnessed convincing proofs. The mind cannot conceive of eternity and therefore a man cannot find a place for the truth in his heart. "I am to live one hundred million years and more" thinks the puny man who has evidence enough to convince him and he is staggered.

Practically we see very few men will accept spiritualism as Prof. Challis did. He said, he had no help but to believe it, because the evidence was overwhelming. But the vast majority will accept it in the way Sir A. Wallace did. He said, "the facts beat me." There are sceptics who are not beaten even by facts. Sometimes sceptics like English soldiers, will not realize that they have been beaten. Sir A. Wallace would be believed in every other thing but this. Lombroso said that he saw his dead mother twice and embraced her once ; his evidence was treated with scorn. No ; people will believe anything, any absurdity, but not spiritualism though based upon overwhelming evidence.

One amusing fact will explain how unfairly even eminent men treat the subject of spiritualism. Dr. Carpenter is an eminent man who wrote his "Mental Physiology" of 700 pages. He disposed of the tricks of spiritualism in a very easy fashion. He took for discussion all those phenomena which could be explained away, but omitted to take notice of those thousands which have been proved to be true and are not explicable !

A fact for which the word of even Sir W. Crookes was rejected was first proclaimed by an unlettered girl of nine and her discovery has been now accepted by many millions of men all over the world. The discovery was made by Misses Fox in March 1848. What the age of the elder exactly was is not known, her parents declare that she was then nine but she says (Mrs. Jencken) that she was only five. The Misses Fox heard noises in their house at Hydesville, New York, when their parents were out. Somehow or other these girls were led, no doubt by the spirit which was making the noises

by impressing them with the idea, to inquire whether the noises were controlled by intelligence. They asked first "who are you making the noise? Strike twice if you understand me" and there were two raps, "Strike four" and there were four. So it was seen that the invisible agent which was making the noise was intelligent. When the parents came, they were informed of the wonderful noises. The parents tried to find out the cause but they could not; on the other hand they could not help realising the fact that the invisible agent, which made the noise, had the intelligence of a man, for it heard what was told and answered questions!

Now, as this happened in a village the matter soon came to the knowledge of the inhabitants. Everyone of them was sceptically inclined and everyone of them was convinced in his mind that he would explode the trick, but everyone of the inquirers was baffled. One more intelligent than the rest invented a way of talking with this invisible agent. It was suggested to the invisible being that the "yes" should be expressed by three and "no" by one rap, but what this signal was everyone now knows. And the spirit declared that he was a pedlar on earth, had been murdered in the house and his body buried in the cellar indicating the exact spot, where the body lay. And upon digging the skeleton was actually found at a depth of six or seven feet at the spot. Further it was found that a pedlar, bearing the name given by the spirit, had actually visited the house five years ago and had mysteriously disappeared.

The family removed to the city of Rochester but the noise followed them. Vast crowds were attracted to make enquiries; though everyone heard the sound and saw th e

telligence no one could account for the phenomenon except by attributing it to spirits. A committee was appointed by a public meeting to inquire into the matter. It failed, a second one was appointed and a third too with similar results. The last committee was composed of men "voilently sceptical," and they reported they could not discover the origin of the sounds and further that their "questions, many of them mental, were answered correctly."

The movement naturally began to spread into every part of America, and in 1851, three years after the announcement of the phenomenon in the most intelligent city of New York, scientists, judges, merchants, &c., formed themselves into a committee, Judge Edmonds, the Chief Justice, being one of them, to inquire into the matter. In 1854 a second spiritual society was formed. The third Committee was formed with the eminent chemist, Prof. Mapes, for its president, the members being all sceptics and belonging to the highest position in society. This Committee composed of twelve members laboured for four years and all the twelve were converted!

Do you, reader realise, the significance of the fact that twelve intelligent men, some of them scientists of the highest position, and all sceptics who sat every week for four years, had to vote at last that it was a fact that men live after death and can communicate with their fellows below?

The phenomena began to vary; the spirits began by rapping, and at last ended by appearing as human beings in full daylight. And thus spiritualism beat down every sort of scepticism, and confounded the highest intelligence and most profound scientific knowledge. And many millions of men were, at

last, convinced that men had a high destiny, and had to agree with the beautiful saying of a spirit who wrote directly with his spirit hand that "And is this world of strife to end in dust?" No, sir, God is not a silly child.

Now the dispute was over a fact and not over an opinion. The fact was first announced by an unlettered girl of nine; it has been tested in every possible way and she has now many millions of followers. She was a prophet whose success was so rapid and so phenomenal! What is the reason for her success? It was because she announced a fact which it was in the power of everyone to test, and most rigid tests found that it was true, otherwise it would have been nipped in the bud. The very fact of the movement having originated with a girl of nine, which has spread so rapidly all over the world, shews that the fact is a fact.

The most convincing proof of the truth of spiritualism lies in the fact of its origin, its rapid growth and its present position.

CURATIVE MESMERISM.—PART II

—:-(X):—

[I.]

PRELIMINARY NOTES.

DR. BABBIT commenced his paper on the subject of "Philosophy of Cure" with the following lines. He very rightly said—"Men have worn the Medical, Political, and Religious ruts so deep by centuries of travel, that they can scarcely *see* out, much less *get* out, and so the poor dear people, who are languishing and dying for some higher truths, must continue to suffer."

In former days, even men of high education were not inclined to believe that there may be any scientific basis of the art of mesmerism, much less that it can cure diseases. But this is not the case now. Mesmerism has, after all, drawn the attention of the educated people of the present day, and has succeeded in arresting their most earnest attention. In India, however, it is not a new thing at all. Indians never forgot the wonderful power of their *Rishis* and genuine *Bramhins* of the old age, whose very sight only could cure a dying man.

It is, however, a pity that the medical men of our country do not seem to take any interest in the matter, though it should occupy their special attention for their own and their

patients' benefit. It is not a rare case that they themselves can not sometimes rely on the drugs they use, nay, even some of the highest authorities in the medical world have finally decided that they induce fifty other diseases in the body of a patient by using a poisonous drug to cure a single complaint. The following quotation from Dr. Babbitt's remarks on drugs may perhaps make some impression in the thoughtful minds of our readers, specially the medical men.

"All schools of medicine have their noble men, their intuitional souls, who rise above old theories and treat disease with skill. To such I give the right hand of fellowship. But when I think of the millions whose joints have been stiffened, blood poisoned, nerves shattered, and their whole systems racked with pains by means of false drugs, I feel like crying aloud and begging our medical men, as well as the people, to open their eyes to higher conceptions, and stop the absurd cry of 'Humbug! quackery!' to every new thing. Medical writers admit that *fifty-one diseases* come from the use of mercury! Who can tell how many more spring from the use of all the narcotics and poisons that are so freely given! See how truth-loving souls can rebuke their own profession!'

The following are the startling confessions noted by Dr. Babbitt.

"Nine times out of ten our miscalled remedies are absolutely injurious to our patients," says Dr. Jamieson of Edinburgh. Prof Barker says, "there is, I am sorry to say, as much quacking in the medical profession as out of it." Dr. Ramage, Fellow of the Royal College of Physicians, London, says, "How rarely do our medicines do good! How often do we

make our patients really worse! I fearlessly assert, that in most cases the suferer would really be safer without a physician than with one" Then again Dr. Titus, Counsellor of the Court at Dresden, says, "Threefourths of mankind are killed by medicines and prescriptions."

To these we can also add several such startling confessions of many other great men in the medical world, namely, Dr. Rush, Sir Astley Cooper, Prof. Valentine Mott, Dr. Abernethy etc. But then what these prove? Does it not show that there is something unsatisfactory in the present condition of the healing art? Is it not the fact then that much of the learning of our medical men has been misdirected? And should we not, therefore, look around to find a simple basis for a better *superstructure*?

Now what this better superstructure can be? There must be something which can exercise a greater power over the system with better effect, and this something is nothing more than the FINE FORCE which God has so kindly bestowed on us. Dr. Babbit says, "Fineness is Power, Grossness is Weakness," and he illusirates the law of Power and Weakness in the following way.—"Take a solid, such as rock, or a piece of ice, lying in stupid inertness. Water being a grade higher is able to wear away the rocks and earth. Steam, which is 1700 times lighter than water, possesses a terrific power and drives the most ponderous machinery. Electricity, far more subtle still, arouses chemical action, and excites the thermal power of steam itself, until it bursts the earth asunder, as in earthquakes. Sunlight, still more refined, kindles the whole vegetable and animal world into life and starts the electrical, thermal and chemical forces into conceivable activities.

Gravitation, which is vastly more swift and attenuated than electricity and light, wafts all suns and worlds. When we ascend to the spiritual and psychic forces, thence to the human spirit itself, then to angels, archangels, up to the Infinite Spirit, we reach the primate and ultimate of all positive power in the universe. Thus does power ever increase as we ascend from solid and coarse matter to spirit and ethereal matter, from the earthly and gross to the pure and celestial."

Baron Reichenbach and several other eminent scientists and physicians, by a vast series of experiments, have proved the existence of this fine spiritual emanation from all objects in the universe, and specially from human beings. This fine force is called by different names by different scientists, such as, Odie Force, Magnetic Aura, Magnetic fluid etc., and is the best and the finest of all powers that man can exercise.

Medical men, however, have chosen the law of Weakness. Dr. Babbitt says "Man, the highest of visible objects, connecting link between heaven and earth, has been fed with minerals and earthly substances which lie at the bottom of the scale. The brutes themselves rarely sink so low as the mineral kingdom in their selections. He who emits the finest and divinest of elements needs the divinest in return as his own sustenance." But the medical men argues that "the human system includes mineral elements, and needs minerals to supply their place." True, it has some mineral elements, but in a very refined condition. * Kind nature seeing that

* The following is the minute proportion of minerals in a human body, as given in Marshall's Physiology.—Calcium 1-77th part, Phosphorus

the earthy matter was very unfit for the stomach, wrought a great transformation of these coarser elements in the form of the vegetable kingdom. The finer, stronger elements of the human system, those which vitalize and control all the rest, are beyond all chemical analysis. It is these exquisite elements which wield the nerves, blood and muscles, without which the body is a dead lump of dust which the mightiest chemicals in the world can not control.

After all this, can we not say that it would be better for us, and specially the physicians, to look into these subtle forces, and see if some better understanding of the circulatory system cannot be arrived at, in order that they may achieve more success? "The *mechanism* of the circulation," says Dr. Buchanan, "is sufficiently understood, but our mechanical knowledge of the circulation, derived from Harvey and his successors, does not give us the law of the distribution of the blood. The knowledge of the channels and hydraulic apparatus, without that of the forces which preside over the circulation and distribution of the blood, is comparatively a meagre species of knowledge."

The above abstracts and quotations, will, I hope, have some effect on the minds of our readers, specially the medical men, for whose benefit only the above notes have been introduced.

B. B. BHUTTACHARJEE.

1-87th part, Sulphur 1-700th part, Sodium 1-1000th part, Potassium 1-4000th part, Iron 1-10,000th part, Magnesium 1-80,000th part, Silicon one half-millionth part, and all these are found in the foods we eat, and in a more refined form than in the crude minerals themselves.

HATHA-YOGA.



[V.]

THERE are different systems of Yoga, but there is a strong identity pervading all these seemingly different aspects of the various systems. Training of the mind, regulation of thoughts, improvement of character, moral, intellectual and spiritual, and profound devotion to God are absolutely needful for those who want to be a *Yogee*. There is no difference in all these points among the *yogees* of different sections. *Yama* (restraints) and *Niyamas* (observances) are equally needful for the *Hatha-Yogees* as well as for *Raja-Yogees*. *Yama* and *Niyamas* are calculated to be of immense help to those who desire to have mental culture improved or wish to develop in themselves the powers of occultism. The exercise of *yama* and *Niyamas* exerts a very powerful influence in building our character and developing and rousing up the power of our soul that lies in it in a dormant and potential state. The benefits and advantages derived from them are many, some of which are stated below :—

(1) The cultivation of a habit of steady and continuous attention, or of properly directing the mind to any subject which is before it, so as fully to contemplate its elements and relations.

(2) Careful regulation and control of the succession of our thoughts. This remarkable faculty is very much under the influence of cultivation; and on the power so acquired depends the important habit of regular and connected thinking. It is primarily a voluntary act. In some, the thoughts are allowed to wander at large without any regulation or are devoted only to frivolous or transient objects. This condition of mind is not at all suitable to the practice of *yoga*. The would-be *yogee* must at first try to acquire a habit of steady and continuous attention and regulation of the successive thoughts. This important habit gains strength by exercise

Our mind is, generally, employed in the ordinary engagements of life or matters of business including concerns of domestic arrangements, personal comforts and other pursuits, each of these, of course, deserves a certain degree of attention, but this requires to be strictly guided by its real and relative importance. It is entirely unworthy of a sound and well-regulated mind to have the attention solely or chiefly engaged on matters of personal comfort or of trivial importance calculated merely to afford amusement for the passing hour. A would-be *yogee* should be very careful about all these digressions or aberrations. Mental power, the highest resource which a would-be *yogee* should possess, is altogether lost when the mind wanders aimlessly from one thought to another, just like a straw drifted by the wind.

There is another drawback to the mental progress of the student of *yoga*. Mind at leisure is the fruitful source of the various trivial thoughts, and visions of the imagination built up by the mind itself when it has nothing better to occupy it.

It is a well-known psychological truth that mind can not remain idle; when it is not occupied with subjects of useful, kind it will find a resource in those which are frivolous or hurtful—in mere visions—in waking dreams or in fictions in which the mind wanders from scene to scene unrestrained by probability and unguided by truth. No habit can be more opposed than this to a healthy condition of the mental powers required to acquire success in the exercise of *yoga*.

The purpose of these few observations is simply to express the importance of the regulation of thoughts, by which our mind can always find an occupation of absorbing interest, quite distinct from the ordinary transactions of life or the mere pursuit of frivolous enjoyments, and also totally distinct from that destructive habit by which the mind is allowed to run to waste amid visions and fictions dangerously detrimental to the interest of a would-be *yogee*. It is for all these purposes that *yama* and *Niyama* have been calculated as principal factors of *yoga*. Like *yama*, *Niyama* embodies in it ten qualities such as (1) *Tapah* or austerity; (2) *Santosha* or contentment; (3) *Astikyam* (belief in God and in another world); (4) *Danam* (charity); (5) *Ishvara-pujanam* (Worship of God); (6) *Sidhanta bakya-shrabanam* (listening to the settled doctrines); (7) *Hree* (modesty); (8) *Mati* (determination); (9) *Tapah-Sahishnuta* (power of enduring the pains arising out of the austerity); (10) *Hom* (offering oblations to the vaidic gods by throwing ghee into the consecrated fire)

Of these, *Tapah* has been dealt with to a certain extent in the previous issue. As for the second, *viz.*, contentment, it is needless to dilate on this subject. This quality is essential for a

would-be *yogee*. Without it, mind loses its balance, hankers after different pursuits, grows restless, and is deprived of serenity which is one of the principal factors that constitute the mental mechanism thoroughly fit for entering into the domain of *yoga*. Mind without contentment roves like a hungry wolf or like a famished dog having no rest or satisfaction. Mind with inordinate desires loses its inward peace; covetous men are never at rest, whilst a heart with contentment lives in continual peace which is an eternal abode of happiness and joy, and which alone serves to keep the mind at perfect equilibrium and cheerfulness—a condition essentially necessary for a would-be *yogee*.

The third point of *Niyama* or observance is *Astikya* or belief in God—a reverential sense of the presence and perfections of the Deity. It calls our attention to that homage of the mind and of the heart which we owe peculiarly to God. It consists in a large measure in the purity and devotedness of the mind.

In human systems of ethics, attention has been chiefly directed to the obligation of social and relative morality, but along with a corresponding integrity of our moral character, belief in God is a necessary condition without which we can not advance even a step towards the domain of *yoga*. A habitual effort to cultivate a sense of Divine presence and habitual desire to have the whole moral condition regulated by this impression, is indispensably necessary.

Astikya implies sacred respect for the character of God and is opposed to every kind of profaneness or aught by which one might weaken in himself or others, the reverential feelings due towards the character and even the name of the Almighty.

This must be extended not towards the outward conduct alone, but to the desires and affections of the heart.

Communion with God is the highest goal and ultimate object of the genuine *yogees*. Belief in God and His presence must be cultivated by the would-be *yogees* with due care. God is the perennial source of all powers. Our soul receives all powers from Him alone and is a part and parcel of that Eternal Principle ; soul is rather a partial reproduction of the Author of the universe. Thus it is an admitted fact that our soul is immortal, it does not perish with our body.

Astikya also implies a belief in the next world. At death, our soul or *Jiva* leaves this material body and gets a fresh lease of life. This belief in the next world is essential for a student of *yoga*. So a *yogee* is a spiritualist per excellence.

Danam or charity ennobles and elevates our own mind and tends to mitigate the sufferings of our fellow-creatures. Besides all these, it has another influence which, though esoteric in its meaning and too deep in its significance, can still be realized if we take a little care to think about it. Charity gladdens the heart of the being that receives it, and is again reflected on the heart of the man that gives it and thus it indicates that there is an organic Whole—a mighty all-pervading One of whom we all of us are but the parts and parcels. There is a concordance and a co-relation between the different parts ; the promotion of the welfare of each unit tends to serve the cause of the grand integral organic Principle of the universe. Practice of charity gives the students of the Yoga this important and sacred instruction.

Isvar-pujanam or worship of God is one of the observances enjoined for the would-be *yogee* in the Hatha-yoga system.

It has also been mentioned in the *Patanjal yoga sutram*, as *Iswara pranidhanam*. *Pranidhan* means meditation. A yogee must practise to place before his mind the idea of God in such a way as to exclude every other thing from it; and nothing remains in the thinking principle except the thought of God. This act of the mind is called *Iswara pranidhanam* or *Iswar-pujanam*.

The sixth observance mentioned in the Hatha-yoga-Pradipika is *sidhanta-bakya-shrabanam* or listening to the settled doctrines. This imparts strength and healthy tone to our mind and stimulates the good sentiments that lie dormant in our soul.

Hree or modesty is a protective agent; it protects us from committing evil or vicious acts. Apprehension of uncanny and uncharitable criticism tends to prevent us from doing any unworthy and unbecoming acts which exert a pernicious influence on our moral character. So the sense of shame or modesty should be cultivated by the students of *yoga*.

Mati or determination is another factor of *Niyama*. Strong and steady determination of mind is the mother of will-power. This is a quality absolutely necessary not only for those who wish to practise yoga, but even an ordinary man of the world requires this quality to attain success in the ordinary pursuits of life.

Tapah-Sahishnuta or power of enduring pains arising out of practising austerities must be developed by those who have a mind to enter into the domain of the Hatha-yoga. *

Hom or offering oblations to Vaidic gods by throwing ghee into the consecrated fire, is performed by the would-be yogee with a belief that this would please the various Vaidic Deities

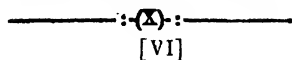
who are supposed to preside over the various elements of nature and whose helps are absolutely necessary to gain mental and physical strength to obtain success in Yoga, and who, though invisible, protect us from evil influences which put obstacles in the path of progress or tend to injure the whole fabric of mental culture already built up by the would-be *yogee*.

These are the factors of *Niyama* or observances enjoined in the *Hatha-yoga Pradipika*, a work of considerable authority relating to Hatha-yoga.

Ashanas or posture would be dealt with in my next article.

RASIK MOHAN BIDDYARHUSAN.

THEORY AND PRACTICE OF TANTRA.



[VI]

STUDIES IN THE ELEMENTARY THEORY.—*Contd.*

WE have already given in the last issue a preliminary idea of the essential principles involved in "Faith and Love." We may now proceed to point out the correlative principles in the Spiritual sphere. Let us first confine ourselves to the two leading types of religious conceptions of the masses. The first is the Vedic rites ; the second, those represented by the narrower Tantrik doctrine. We take these types, however, not in their ideal form, with which possibly we should have little difference of opinion, but in their practical working, or in the form in which they are held especially by the rank and file of those who belong respectively to these types, since the strength or weakness of any religious conception is best judged from the form in which it presents itself to, and influences the common mind.

No more perfect or more sad example of hypocrisy exists than in the case of those bogus thousands who swell the rank of the Guru. Guruism offers to the masses a religious agency, but that is mechanical and purely external. As a rule, a cheap religion is a desideratum of the human heart ; and an assurance of salvation (*Mukti*) at the smallest pos-

sible cost of leisure hours in the morning and evening forms the tempting bait held out to a conscience-stricken world by the so-called Guru. Thousands, therefore, who have never been taught to use their faculties of mind in "working out their own salvation," thousands who will not exercise themselves religiously, and who yet cannot be without the exercises of religion, entrust themselves in idle faith to the Vedic or Tantrik rites. It is not because the Guru, in these days, is often a hypocrite; and the system of his teachings inadequate as a representation of the matters spiritual. But it is because the system ministers falsely to the deepest need of man and practically reduces the end of the Guruism to selfishness. This is not a matter to make light of. We wish we were caricaturing instead of representing things as they are. But we carry with us all who intimately know the spiritual condition of the Tantra in asserting that, in some cases, the Tantriks have nothing more to show for their tenets than *mantras* and forms of devotion. In fact, the means are mistaken for the end, and the opening-up of the possibility of spiritual growth becomes the signal to stop growing. The mechanical way in which the Tantrik doctrine is taught, leaves the mind without stimulus, and so, far from ministering to spiritual growth the mere process of devotion ministers to exactly the opposite.

If a man neglects himself for a few years, he will change into a worse man and a lower man. It is, however, not necessary here to pause for proof that there is a retrograde principle in the being of every man. We are kept from dying by a mere temporary endowment which gives our life an ephemeral dominion over the elements. As soon as

this temporary endowment is withdrawn, our nature is revealed. The very things which appeared to minister to our growth will then turn against us. Similarly, our spiritual life is subject to the mind's atmosphere which is the daily trial, circumstance and temptation of the world; and it is the spiritual life alone which gives the mind power to utilize temptation and trial, and without it they turn against the mind.

There is an affectation that the Tantrik doctrine lies beyond the sphere of the comprehension which serves men in ordinary things. This is an exception. It lies as near the natural as the spiritual. The spiritual eye must die and lose its power by purely natural law if the mind choose to walk in darkness rather than in light. The mind, in its highest sense, is a vast capacity for the realisation of Divine Energy. Its highest faculty is a talent—the most splendid and sacred talent we possess—yet it is subject to the natural conditions and laws. The minds of some men are already honey-combed, through and through, with the eternal consequences of neglect, so that taking the rational view of the case *just now*, it is simply inconceivable that there is any escape *just now*. Escape means nothing more than the gradual emergence of the higher being from the lower, and nothing less; it involves the development of the capacity for the spiritual appreciation of Divine Energy. We are not to hope for anything mysterious; it is a definite opening along certain lines which are definitely marked by Divine Energy.

Let it be remembered that the "present" is the fulfilment of the "past" and in like manner, man is the

final unfoldment and fulfilment of his previous existences. It is therefore for us to develop among the ruins of the "*past*" a "*present*" being; and as our conception of spiritual being must be taken from natural being, our ideals of the spiritual lives along which the present nature is to run must be borrowed from the known lines of the past. This being the case, we may at once take it for a settled fact that a man must find that the first step in spiritual life is to feel his helplessness. As he enters into the spiritual kingdom the first condition is to possess the child-spirit: *viz.*, the profoundest helplessness *plus* the most artless feeling of dependence. It is not out of place here to remind that the natural life owes all to environments, and similarly does the spiritual life.

Nature is always noiseless. All her greatest gifts are given in secret. Spiritual character grows out of a strong will, and is merely the product of anxious work, self-command and self-denial. Spiritual growth is a process maintained and secured by a spontaneous and mysterious inward principle—spontaneous in its origin, mysterious in its operation, and obscure in its destination. True mystery casts no shadows around. Thus "Love and Faith" in the spiritual sphere is mysterious in its origin. We can only form an idea of its manifestations while we analyse the characteristics of the advanced Tantrik. His body becomes spiritualised matter formed of molecules grown out of his thought. The circulation of his blood becomes uniform, and his nerves seem to be in subjection to his mind. He is able to direct energy to any part of the body that he wills. To praise and blame he grows

by degrees indifferent. His "Love" and "Faith" encompasses him as a shield, and no harm can befall him. His mission is to enlighten the world around him by radiating pure thought upon the ether by which he is surrounded, because, he is conscious of the fact that some human mind in need of comfort will draw to itself this thought by power of the attraction of like to like. Even by his thought he can shield others from harm since he has the faith that is born of knowledge. He is then without desires of the senses and attachments. He loves Divine Energy alone, and sees that every human being is potentially divine.

From these manifestations we may safely infer that the Tantrik acquires, in the first instance, a knowledge of the force of mind in conflict with matter and then with the spiritual sphere. The former is commonly known as "Love" and the latter "Faith". It is the force of thought that can produce any psychic phenomena ; and the Tantrik who has acquired this force finds himself at once in the companionship of Divine Energy. The divine peace which passeth all understanding dwells within him, and he within it.

Now, the various processes of acquiring this force of thought are worth a serious consideration. The first step in each form of prayer to the Divine Energy consists of a desire or a mental current, and since all desires work on the plan of electric current we know that there is a power latent in the mental current. The first attempt should be to understand the value of secrecy which represents insulation in respect of the mind's battery. When a man is engaged in a certain form of worship, no matter how trivial, he must practise the evolution of magnetism from repressed

desire of imparting to an enquirer any piece of information as to what he does. This secret of his is a unit of mental magnetism stored up in his brain battery; and this secret so held, begets a force to it from without. The more secrets he stores up in his mind, the greater repression or insulation he would be exercising, and, in consequence, the greater his command over his impulses. Silence does not mean for him unsociableness—by no means. It is the habit of steadfast thought. What is not understood is a mystery; and what contains a mystery is a power.

The next point is that he must seek always to avoid flattery. He must check his desire for approbation at every turn. After each conscious repression of such desire-force he can actually feel the power in his very nerves; and at the same time he will notice a difference in the attitude of others towards him—a greater desire on their part to seek him out, to talk, and to be with him. All people are naturally inclined to seek approbation in some form in a greater or less degree. As a rule, those who seek it most eagerly get the least, and the reason is not far to seek. They do not retain and conserve the force which attracts that form of mental current. It is the force in desire for approbation that drives people against their judgment to seek the treacherous paths of flattery.

As soon as a man is able to recognize that there is a magnetic value of secrecy and the suppression of vanity we would impress upon him the fact that all temptation is then a blessing in disguise. If he yields to temptation, this will neutralize at once the attractive condition and weaken the mental current.

Now, the Tantrik doctrine teaches us a variety of method of conserving the force of thought or energy. The elementary one is this—first, the Tantrik concentrates his mind on a desire so that he may get the benefit of its full force. He then exercises the art of “*Pranayam*” viz., he begins very slowly to inhale a long full breath to the extreme capacity of his lungs; as he draws in this breath he repeats mentally to himself a mantra (generally the first letter of the *Pranah* or *Aum*,) and while doing so, he impresses upon himself that he consciously appropriates the full force of the desire; next, he holds the full breath for double the period he took to draw it in, and repeats mentally the second letter, and similarly impresses upon himself that he has been able to absorb the force; and lastly, he exhales the breath slowly and evenly for the same period and repeats mentally the third letter, feeling himself impressed with an idea that he then possesses a perfect balance and poise with which to control the magnetic force he has been storing. In a word, each set of “*Pranayam*” helps us to fix the idea of appropriation, absorption and poise. It must at the same time be remembered that there is a very close relation between the six *chakra* (stages) of the corporeal structure and the emotional nature of man. This will be fully explained later on. The Tantrik continues this process of “*Pranayam*” until he feels a sensation which is one of increased self-confidence. It is not assertive in the least, but simply reassuring. Thus, he conserves the desires of the flesh as well as the desires of the mind. This is not merely the old doctrine of self-denial—it is the scientific law of the force—mental current. Some people try this process of *Pranayam*

THEORY AND PRACTICE OF TANTRA.

mechanically without recourse to mental exercises, and lo ! he finds it ineffective. The reason is obvious. If we give the sunlight a chance at the plant, in process of time, the plant will thrive—it does not jump at once into full bloom, it must take time to develop naturally. Similarly, in the case of the Tantrik, the light is to let in to him through the proper uses of this process ; and as he begins to take interest in the process, he finds himself capable of conserving the force in course of time. Also, when he begins to develop his magnetic personality on these lines, he finds his eyes brighter, his carriage more erect, and, in a word, his whole body actually undergoing a physical change.

SRIMAT SACHIDANANDA SWAMI.

MY OWN EXPERIENCES.



III.

THOSE of my readers who have followed me so far can form some idea of the sense of great disappointment under which I was smarting since the seance described in my last paper, came off. Never in the whole course of my experience had I approached a subject with feelings of such conflicting emotions as I did on the particular occasion I am about to relate. Smarting as I was under a keen sense of disappointment it was, however, some time before I could shake off the impression made on me by the *Bel* tree incident which, try as I would, still remained shrouded in mystery.

As I lay on my bed that night on my return home after the sitting was over, I was involuntarily led to think of the various incidents in connection with the night's performance. The pursuit I had once so enthusiastically loved seemed to me to have suddenly become too wearisome, insipid and altogether distasteful. I felt myself quite unfit to conduct any more sittings, for, I was fast losing my faith in spiritualism. So it had proved all moonshine—the story of the alleged message from a departed soul. Once the thought occurred to me to take out the message and consign it to fire owing possibly to its being associated with the name

of one whose memory I held sacred. Strange to say, it never once occurred to me to see whether those torn pieces of paper rolled into a ball given me by the medium contained any writing or message. I had thrust it into a corner of my box where forgotten and undisturbed it might have continued to remain, had not, the incidents I am about to relate in this paper, taken place.

To return to my point. I could not sleep when I went to bed on the night in question. I felt feverish and restless. Somehow or other the thought of the Sanyasi who controlled the medium got into my head mixed up in some strange way with that of my wife from whom the alleged message purported to come. I could not have explained why, but I felt very sad on this occasion and all that I can remember, before I was overtaken with sleep, was the blowing upon me of a cold breeze which grew so intensely piercing that I thought I was getting benumbed. I felt hemmed in on all sides and found no way out. I struggled hard to get rid of the unpleasant sense of constraint I found myself placed under. Do people about to die feel what I was experiencing then? But supposing I were to die what then? The recollection of my departed wife came to my relief. Through association of ideas the thought of the mystic control and of the alleged message were called up in an unaccountable manner. Then followed a most curious and remarkable dream the incidents of which I feel bound to narrate and for reasons which will be disclosed in due course with the progress of my narration. I dreamt I stood alone on the summit of a mountain. Piercing intense cold I felt; hard glittering snow surrounded me; above it all rose dark ice-covered rocky peaks. I saw

something moving before me across a wide expanse of what seemed to me to be an interminable barrier of water, forests and masses of stone. Was it a human being or a shadow that I saw approaching me? It stood still. It was directing me and I felt I must obey the shadow whether I would or no. Whither was she leading me? I perceived before me a sort of cavity down which I was being led by the shadow sometimes by voice, sometimes by sign. I felt uneasy. I accosted the shadow. It answered not. What did it mean, this shadow, which seemed endowed with the powers of motion and yet seemed voiceless. I turned aside and struck out in another direction. I saw before me in the distance another shadowy form which on closer inspection appeared to be that of a Sanyasi with a *trishul* (triand) in his hand who looked hard at me with a terribly menacing expression of countenance. This latter figure seemed to me to be that of a person whom I thought I knew but whom I could hardly recollect. Strange words were whispered to me which I repeated in mechanical submission without understanding a syllable of what I uttered. I felt the ground tremble beneath me. Mutely I turned to the Sanyasi whom I saw bend down and describe certain mysterious figures in the air, with his triand and from what I could gather he seemed to describe the figure of a pentagon in a circle. Involuntarily I turned to the other figure who had served me as a guide but it too had vanished. I was left alone to face the enraged Sanyasi who stood before me with the *trishul* in his hand in the attitude of one who was taking aim and about to hurl the triand at me. I entreated him to spare me and let me go. He

seemed to pay no heed to what I said. In a thundering voice he told me he was the mighty Shiva—the destroyer of the universe, and the place where he stood, he said, was his abode, the celebrated mount Kailasha. “How have I offended you,” I asked. “Would you like to know how,” came the reply. “Look there and see whom you have offended” and he directed his triand towards a certain point of the horizon. I turned mechanically towards the quarter he pointed out and I saw in the figure of a female in the space afar the features and the form of my long lost wife. Her arms were outstretched towards me in supplication and unutterable distress and I heard distinctly a voice of warning and of anguish escape her lips. I knew the voice, it was that of my wife. Her voice, look, attitude and gesture were of one who sees another in deadly peril. She too held something in her hand. It was the *tripatra* or the three leaves of the *Bel* tree which invitingly she held out to me but before I could receive the gift from her the Sanyasi snatched it out of her hands and vanished out of sight in a moment but that moment sufficed to free my mind from the constraint which had before enslaved it. Then everything changed as suddenly. Thick clouds gathered and covered the face of the earth. An impenetrable wall of darkness and silence formed around me. I have a vague reminiscence of some intervening wanderings, of giant trees, of steep and rocky precipices. A heavy sleep came over me at daybreak and when I awoke the sun was high in the heavens. So then it was all a dream? But what was the matter with me? I could hardly turn myself in bed, so weak and exhausted. I felt with an aching pain all over my body. I thought

I was going to be ill. I returned to my habitual duties and avocations and tried to dismiss the incidents of the dream but its melancholy remembrance did still haunt me and with a persistency I had not experienced before. I gradually recovered my habitual calm but continued to feel indisposed for the whole of the next week at the end of which period the next seance was to come off and which forms the subject matter of the present paper. But curiously enough on the night previously to that on which the present seance took place I dreamt the same dream over again I had not said one word to any one as to the curious and significant dream I had seen.

As the time announced for the sitting drew nigh I felt my spirit revive.

The seance commenced at 7-30. The medium was entranced as before and lay prostrate on the *charpoy* by the open window, in the same room, his hands crossed, his bright eyes wide open and steadfastly fixed upon the ceiling. In order to draw out something, if possible, about my dream I opened conversation with him in the following manner :

Are you here ?—Yes.

What's your name please ?—(No answer.)

I had been subject to great misgivings as to whether it would be advisable to continue my experiments with the same medium or not.

The change in the medium became very visible to me at this stage. He told me in an excited manner that I (the present writer) ought not to go on with these seances any more, "for," he added, "you are an infidel, an unbeliever." This remark so often made by the control quite put me out

on this occasion. I know that researches in spiritualism begin in an open mind and unhappily end in dogma and we become as positive and fanatical as any other bigot. I did not therefore like to enter into any argument on the subject with the control. So I quietly retorted, "Nothing is forthcoming on your part to prove that you too are not a fraud!" No answer was returned. I was unconscious either of curiosity or of awe. I only maintained a calm and passive attitude of indifference. Slowly and almost imperceptibly the idea grew upon me that I had heard this voice somewhere. Then flashed upon me the incidents of the overnights' dream. "So you had a dream last night and another about 7 days ago—you still persist in your unbelief? Have you seen the message from your wife? She made you a present of *tripatra*—three leaves of the *Bel* tree which I gave you the other day."

I can not pretend to say what painful emotions these words of the control gave rise to in my mind. By what strange sympathy could the control read and answer my thought and divine the incident of the dream particulars of which I had not as yet confided to any one? Was it telepathy or mind reading? An interval of silence followed. Many enquired of me if I had opened and seen the roll of paper containing the message. I told them it was not worth while to do so for the gentleman who had seen and picked up and handed the message to me had assured me it contained nothing by way of writing. Believing him I never had looked at the message myself. So I told the control though I had not seen the message I knew it was nothing but some torn pieces of paper rolled into a ball. No sooner had I said this than the control became violent.

and asked to be released. His parting words were: "Don't play with fire. Don't invoke in this way. It will do you no good. If you have faith in me I shall shew you different means of communication with spirits. Learn to decipher the message I have brought you already and when you are convinced seek and you shall find. Now I go." But what was there to decipher? One of the gentlemen present insisted upon my carefully re-examining the alleged message if I had not done so already. So I went home accompanied with him and four other persons and on unrolling the ball of paper we saw something, I declare we saw but whatever it was we were so amazed, not to say surprised, at what we actually saw, touched and felt. Put down in black and white it might seem too crude and grotesque. And yet that something strange did occur and that it was of a nature which will leave its mark upon every one of us for the rest of our lives, is as certain as the unanimous testimony of 5 witnesses can make it. It was surpassing strange, for, how could the torn pieces of paper rolled into a ball given me by the medium be turned into a mass of fresh leaves of the *Bel* tree on which the moisture still hung and which smelt as sweet and fresh. On one of the leaves—the middle one—could be observed traced two triangles interlaced and inserted in a circle the pentacle in short with certain Astrological characters and figures like those I had seen the Sanyasi describe with his triand in my dream. Half obliterated scrawls at first they appeared to be but noticed with attention two triangles could be seen interlaced and inserted in a circle and within the space formed by the

triangles could be seen inscribed the name of my departed wife in characters much like her own handwriting.

Once at least in the course of their existence a something strange and *erie* has no doubt occurred to many of my readers, which perplexed and baffled rational conjecture and bordered on superstition. However incredible it may seem such a startling incident, the veracity of which I accept as indisputable, happened in my life. I have not given the whole of my observations in regard to the case detailed above : those only are recorded which seemed to me to have some claims to the consideration of the general public.

In conclusion I may just inform my readers that I intend the above incident to be regarded as the genuine record of real spirit manifestation.

SATISH CHANDRA SANJAL.

HYPNOTISM : ITS THERAPEUTIC USES.



THE subject, Hypnotism and its uses in medicine, though not a new or original thing, has still some novelty in the fact that it is reviving throughout the civilized community in a somewhat more systematic manner and in the light of a somewhat fuller knowledge. I shall not enter into details or a controversial discussion about the subject, but merely treat it briefly from a medical point of view.

HISTORY.

In order to make your readers understand the meaning of Hypnotism it is necessary to give a short history of it. The phenomena of hypnotism have been known to us from time immemorial. In one form or another they prevail among all men in all ages and in nearly all countries. Historical evidence of faith-healing of a voluminous character is found not only in the savage but more or less in all races in every stage of civilization.

They have been the special characteristics of those claiming mysterious or divine powers such as the Greeks, the Babylonians, the Persians, the Egyptians, the Hindus and the Roman priests who cured diseases by the mere touch of the hand, charms and amulets, magnets and magic water or throwing people into deep sleeps by some "passes" or

the hand in their temples during which they had prophetic dreams. Some of the above facts are met with in our daily life and in the holy shrines of India even to this day and are not without physiological meaning.

Though they connected the phenomena closely with religion still they appreciated the power of influencing bodies and minds of others. This not only attracted the attention of the people but at times took such a firm hold on their imagination that belief in these phenomena broke out occasionally in an epidemic form. The long narratives of the Revivalists, the Stigmatics and other emotionalists are instances of such outbreaks. The majority of persons e.g. quacks and impostors who sought after the power either from a point of gain or amusement brought discredit on a department of Human Physiology of the deepest interest. But few only studied it from a Scientific point of view. Fortunately physiologists and physicians have worked together and brought it into the domain of exact science.

About the middle of the eighteenth century Freidrich Anton Mesmer, a Viennese physician, flourished who first studied the subject in a systematic way and termed it Animal Magnetism or Mesmerism. He practised Hypnotism in a highly theatrical and unorthodox manner; nevertheless he made a great deal of money by it; but he did not profess to cure everything and disclaimed any value for his treatment in organic diseases. In 1778 when he came to Paris he threw the whole state into a great excitement. The French Government offered him a sum of 20,000 francs for the disclosure of the secret but he refused it. The Government appointed a commission of medical men and members of the

Academy of Science to investigate the subject. The commission drew up an elaborate report, admitting many of the facts but contesting Mesmer's theory of Animal Magnetism. He had many disciples who practised it after his retirement.

About 1820 we learn Mesmerism was practised in the hospitals and minor operations were performed under mesmeric anaesthesia. In 1831 the Academie de Science appointed a commission which gave a very favourable report after an enquiry lasting five years to the effect that the reality of the phenomena was proved; but a second commission in 1837 reversed the decision and threw the whole thing into discredit.

In 1845 Baron von Reichenbach described an "influence" developed by certain crystals, magnets, the human body, associated with heat, chemical action, or electricity, and existing throughout the universe which he termed "Odyl or odic force". These researches were of the same nature as those described by Mesmer, and long before Mesmer's time described by Swedenborg and practised by Greatrakes.

In 1841 the next great step in the revival and investigation of these phenomena was made by James Braid, a Manchester surgeon, who called it at first Electro-Hypnotism, then merely hypnotism. He maintained that the mesmeric phenomena were not caused by a magnetic fluid but depended on the "Physical & Psychical condition of the patient, irrespective of any agency proceeding from or excited into action by another". Neither his methods nor the results differed essentially from those of early mesmerists, but he undoubtedly put the thing on a more scientific basis and gave a physiological explanation. In this he was much assisted by Herbert Mayo, the physiologist

and Dr. William Carpenter. Dr. Braid describes hypnotic state in his "Hypnotic Therapeutics" (page 4) "as essentially a state of mental concentration, in which the faculties of the mind of the patient are so engrossed with a single idea or train of ideas as to be dead or indifferent to all other considerations and influences Moreover words spoken or other sensible impressions made on the body of an individual, by a second party, act as 'suggestions' of thoughts and actions to the person impressed, so as to draw and fix his attention to one part or function of the body, and withdraw it from others". In other words, Braid appreciated the significance of "suggestions" better than the early mesmerists, though it was not unknown to them, and brought out that "definite physical changes could be excited and controlled at will according to the suggestions of other persons". Braid's treatment included various forms of paralysis, neuralgia, nervous headache, hysteria, epilepsy, defects of special senses, palpitation of the heart, dyspepsia, clubfoot, curvature of the spine, some skin diseases and rheumatism. He never held it (hypnotism) up as a universal remedy, nor did he profess to understand fully how the effects were produced.

HYPNOTISM PRACTISED IN INDIAN HOSPITALS.

About the same time but quite independently Dr. J. Esdaile I. M. S. practised mesmerism in Indian hospitals with a success never since attained. I cannot but quote the following account from the "Indian Medical Gazette" 1901, page 465. "Before the introduction of chloroform it (hypnotism) was largely used by Dr. Esdaile, as an anæsthetic for painless operation. On 4th April 1845 he had to perform an operation on a Hindoo prisoner at Hooghly, and not

having an anæsthetic in those days he tried the 'mesmeric passes' he had read about, and to his delight the patient passed into a deep state of sleep. That there was a complete suspension of sensibility to external impressions of the most painful kind is vouched for by the Collector and Judge of Hooghly who wrote separate accounts of the scene. Esdaile wrote an account of this and other cases in the now long extinct Indian Journal of Medical & Physical Science (May 1845). The Medical press at once declared that Esdaile was duped, but when he had collected 100 cases, he reported the matter to the Government of Bengal, who appointed a committee of four medical men to report on the matter. The committee carefully investigated nine operations performed under this influence by Esdaile and reported very favourably upon it, recommending that assistance should be given to Esdaile to continue his investigations. A small hospital was set apart for him in Calcutta in November 1846, and after a year's experience the medical visitors appointed by Govt., reported that 'complete insensibility to pain was produced by mesmerism in the most severe operations.' The new Governor General, the great Dalhousie, ever a friend of the medical profession in India, congratulated Esdaile and appointed him a Presidency Surgeon. In 1850 he was promoted to be Marine Surgeon. But already in 1848 the use of chloroform had begun in India and though Esdaile continued to work with mesmerism there can be little doubt that chloroform killed off mesmerism as an anæsthetic agent. He left a record of 261 major operations done by him under mesmerism, including many elephantiasis tumours, one weighing 105 lbs, which other Surgeons had declined to touch."

On one occasion he hypnotised a man without his knowledge in open Court.

In 1851 Dr. Gregory, Professor of Chemistry of Edinburgh, in a book of Mesmerism, writes, "it must be at once obvious to every person acquainted with physiology that the peculiar phenomena now under consideration depend on the principle of suggestion and further it is self-evident that the power of suggestion may be usefully applied in medicine". Of this statement we had already practical application.

About the same time another physician of high standing acknowledging the truth of Hypnotism was Professor Hughes-Bennett who in course of his lectures said, "The labours of Dr. Esdaile in India and Dr. Braid of Manchester exhibit a worthy commencement in the rational treatment of disorders y means alluded to, and there can be little doubt that in no long time its influence, when further studied, will be realised". Unfortunately the value was not generally recognised by the medical profession for want of patient investigation of facts and feminine jealousy of rivalry.

Next we find the subject remained dormant till the year 1877 when the great French physician Dr. Charcot experimenting on cases of Hysteria with metal discs soon came across the hypnotic or mesmeric condition and recognised its reality. According to his view, hypnotic state presents three types which can be produced at the will of the operator. They are a state of catalepsy, a state of lethargy and a state of artificial somnambulism. At his time Hypnotism obtained a better scientific footing and the Nancy School of Hypnotism came into existence.

About 1880 the subject was studied independently by Prof. Weinhold and more particularly by Dr. R. Heidenhain, Professor of physiology, Breslau, from a purely physiological point of view. From this time the subject progressed rapidly and rose to such eminence that an International Hypnotic Congress was held in Paris in 1889 attended by eminent scientists. Heidenhain observed the following phenomena :—

- (1) Insensibility to pain.
- (2) Increased irritability of the nervous system to reflex actions.
- (3) Perverted sensations and states of the nervous centres controlling accommodation, the movements of eye and respiration, &c.
- (4) Imitative movements at the command of the operator apparently similar to the movements performed in a state of reverie, dream or somnambulism. This according to his view is due to a part of the nervous system of the hypnotised person associated with conscious perception being thrown out of gear, without preventing the same kind of movement performed in its normal condition. This view is confirmed by the researches of Hitzig, Ferrior, Jackson and others which indicate amongst others that "there is one class of movements which do not require the agency of the cortex of the brain, but depend on the activity of deeper centres" e. g. optic thalami and corpora quadrigemina.

Another psychological explanation given by Myers is the theory of Subconscious Self in which a second or alternate or multiple personality comes into play apart from the normal waking personality. Such instances are observed in our daily life not only in hypnotism but also in apparently similar

conditions of delirium, hysteria, dreams, reveries, somnambulism etc., where the special powers of sight, hearing speech, and muscular strength etc., are so exalted as to perform what appears to be marvellous. No doubt in these cases the co-ordinate affinities are so trembling on the balance that the smallest incident e.g. a blow, a slight shock or noise, or an emotion from within or without, acts as a "suggestion" and destroys the equipoise or starts a new co-ordination.

This psychological explanation does not enlighten us in any way who are conversant from the pre-historic time with the system of Yoga where we find not only the phenomena and symptoms apparently similar to hypnotism, but others are described with the distinct mention of the several centres of the nervous system to which we have not been able to give any proper physiological names or explanation. But those phenomena which cannot be explained scientifically call for further light on the physiology of the nervous system.

If the phenomena are not real, then it must be supposed that a vast number of persons of all classes and nationalities including the most cultured scientists and the ignorant peasants have entered into a conspiracy to deceive for more than a century past, with no real object in view, and often at the cost of great pain to themselves, and have learnt their lessons so well that they all behave in the same way and reproduce the same systems so skilfully as to delude hundreds of the most acute and most sceptical observers.

Among the present authors, medical practitioners and believers in hypnotism may be mentioned the names of Professor Osler, Hare, Tuckey, Weir Mitchell, Milne Bramwell Dr. Savill and others.

HYPNOTISM DEFINED.

In my humble opinion hypnotism is hyper-suggestibility of the mind. It can be induced in various ways through one of the senses by concentration of attention either by self or a second person or his authorised agent, be it animate or inanimate : the person remains generally in an apparently sleep-like condition and rarely in seemingly waking condition. Will plays an important part in it, for against Will persons are rarely and with difficulty hypnotised.

The successful induction of hypnosis from practical experience, I observe, depends on the following factors :—

(1) Tact on the part of the hypnotiser—anybody and everybody cannot be a successful operator, if he wishes to be so ; also, a very successful and experienced operator cannot hypnotise certain individuals even after repeated attempts.

(2) Susceptibility of the subject. Some are easily affected and sometimes against their will, while others, however willing and anxious to be hypnotised, remain quite refractory. The susceptibility varies according to age, sex, race, temperament, health, habit, practice, time, posture, dress, surroundings, idiosyncrasy, &c.

But the hypnotic force can be applied with the same results on animals as on men e. g. hypnotising by eyes or musical sounds is a common method of taming snakes and wild animals, the fascinating power of the snake or savage animals striking their prey dead with a glance before they receive a wound.

Post-hypnotic suggestion is a command made to the patient during a hypnotic state to perform a work after the state is over.

But the command must harmonise with the mental unity of the subject.

ITS THERAPEUTIC USES.

Now it only remains for us to use the power of suggestion either over oneself or other personalities for the purpose of curing diseases. From personal experience I say it is by no means an easy task. It requires considerable skill, judgment, power of giving appropriate suggestion, selecting suitable cases, opportune moment, detecting the patient's delusion &c.

DANGERS OF HYPNOTISM.

From its abuse and misuse many evil results follow, e.g. twitching of the eyelids, fits and convulsions, catalepsy, hypnotic habit (spontaneous hypnotism), fracture of bones, difficulty of bringing the patient round to the normal condition, mental or moral perversions, severe head-ache and so on.

But in competent and skilfull hands no bad effects follow. So hypnotism should be used only by medical men with proper precautions. In many countries its public exhibition by laymen is forbidden by law and it ought to be so everywhere.

AUTO-SUGGESTION.

Instances of the power of self-suggestion or auto-suggestion are seen in Mist, Flava of the Medical College pharmacopœia, charms, patent medicines, in the royal touch, galvanic and hypnotic feeling. In all of these the value lies in self-suggestive power concentrating the mind, and through it the recuperative energy of the failing powers.

VALUE OF SUGGESTION OVER OTHER PERSONS.

In all sorts of functional derangement of the nervous system, it is very useful. I have found it specially so in cases of hysteria, nervous headache, neuralgia, insomnia, writer's cramp, hysterical paralysis, and psychical impotency. I have a mind to try on other troubles when opportunity occurs. It is of little use in organic nervous troubles. It is also very useful in cases of chronic dyspepsia, constipation, drug habits, disorders of menstruation, colics, &c.

As an anæsthetic its value is unsurpassed and far superior to all known anæsthetics, as not the least bad after-effect, not even nausea, follows. The patient can be kept under its influence several hours, even days.

Before hypnotising any person it is absolutely necessary to take not only the patient's consent but also that of his guardians or relatives just as in cases of using chloroform and other anæsthetics. The operation of hypnotism should be performed always in the presence of a second person.

It is needless to point out after all that has been said that Hypnotism is a very powerful engine and should be handled with much tact and caution. *

DR. DEBENDRA NATH SEN, L. M. S.

* REFERENCES.—The "Indian Medical Gazette," The "British Medical Times," The "Zoist", Dr. A Shadwell's article on Hypnotism, Dr. Carpenter's Human Physiology, Hannon's Pathology of Mind, Dr. Mandsley, Dr. Lyon's Medical Jurisprudence, Dr. Lloyd Tuckey's Book on Hypnotism, Dr. Milne Bramwell, Mr. King, Dr. Savill's Nervous System, Dr. Braid's Hypnotic Therapeutics, Hatha-Yoga-Prodipika, Trantra-Shar, etc., etc.

THE PRINCIPLE OF LIFE.

—:-(X):—

BEFORE entering the threshold of this grand problem, we must try to understand what is life. According to modern scientific discoveries, a perpetual motion of cells, a constant multiplication of organic constituent elements in the human body. The microscope has demonstrated that all organised bodies, animal and vegetable, are made up of minute cells—that humanity begins in a cell and everything that shows organic life is made up of one or more cells. When cell stops to perform its work, we call it death: death is of two kinds:—

1. Sudden cessation of all the organs to do their respective duties.

2. Molecular death.

Death from apoplexy, heart disease, etc., is an example of the former, while the patient suffering from diabetes, phthisis, pernicious anæmia, and daily dying by inches, is an example of the latter. Hence we come to the conclusion that the fundamental basis of animal and vegetable life begins in cell or cells. Its or their activity is life; its or their inactivity is death of a living human being.

Water constitutes	70	Per cent.
Cell-salts	5	... ..
Organic matter	25	... ..

THE HINDU SPIRITUAL MAGAZINE.

The inorganic cell-salts being little in quantity, were thought to be of little importance. But recent scientific investigations have shown that the cell-salts are the vital portions of the body—the workers, the builders ; that the water and the organic substances are simply inert matter, used by these salts in building the cells of the body.

Inorganic cell-salts are 12 in number (chlorides and phosphates of sodium and calcium, potash magnesia, sulphur, iron, silica, etc.)

Organic matters are glucose, fat and albuminoid substance.

We are a chemical composition, living on the earth and composed of 14 elements—oxygen, carbon, hydrogen, nitrogen, iron, calcium, magnesia, sulphur, potassium, phosphorus, sodium, fluorine, chlorine and silica—and when any of these elements are lacking or deficient in the system, the machinery of life is out of order and "Disease sets in, and the only Law of Cure is to supply the deficiency".

Let us all learn for good the one important lesson from the teachings of Life Chemistry, that nothing cures that does not supply deficiencies, and this being true, cures are not effected by drugging nor the law *similia similibus curanter*, but by the law that *cures hunger*.

Physiology has thus revealed the constituents of our body and God's plan can not be improved upon by introducing a poison into the system.

Calomel does not cure, it increases peristalsis mechanically and stimulates liver being indirect cholagogue, but it does not lay the axe at the very root of constipation. Opium is not a curative, it simply produces paralysis of the nerve centre

in place of neuralgia; one suffering from colic is not cured by morphia injection, but it masks the symptoms by inducing sleep.

Let the sick stamp this in his mind that there is only one sure way to be restored to health, and that is the natural way through the blood by supplying deficiencies.

Are we then not to use medicine when one is sick? Certainly not. It is the duty of a man and more so of a medical man to alleviate the suffering of the patient; to neglect this sacred duty we are sinning against humanity and God: but medicine should be used as medicine and not to be used like a common article of diet; it is like a whip to a tired horse, but if we go on whipping it will surely come to a standstill: a conscientious practitioner will never stuff his patient with drugs, foreign poisons, for a considerable length of time, knowing well the motto, "As you wish that men should do to you, do unto others likewise." We ought to stir up the patient with medicine when one is out of order, and after putting him in order, we should prescribe for him tissue remedies, as mentioned below. All diseases that are curable are cured in this natural manner. Man is the only creature on the face of the earth that eats cooked food and is subject to various kinds of diseases. The high pressure of modern living and dissipation is sucking vampire-like, the blood, the vigor, vitality and nerve force of the young manhood of to-day, and when completely broken down to mental and physical wrecks, in a hopeless condition bordering on insanity, the madhouse, the *ghat* or the grave, they turn in despair to all the patent nerve nostrums so largely advertised with the hope of restoration to their former physical

manhood ; lost vitality can not be patched up with a mere stimulant.

Vitality is outside man, and like solar energy, comes from the Great Author of all life. It is the free gift of Nature, and, like fresh air, it depends upon our capacity to receive it. The capacity is modified according to environment. Man receives it according to his own measure. It flows in proportion as his vessels are clean.

The conditions for the free flow of the vital energy are twofold :

(i) The body should be kept in good repair by food.

(ii) The mind should be undisturbed. Vitality, somehow or other, flows from the secret spring of calm and peace. Sleep is the symbol and expression of peace. It seems as if the Angel of Life comes in the silent hours of the night, and fills the empty pictures of cells with vital energy which has been spent during the day ; the night of weariness gives place to the restored energy of the morning.

Bring the patient to his natural environment and have the full benefit of fresh air (sea-breeze, balmy mountain air, if possible) sun shine, pure water, open air exercise, plenty of suitable clothes, plain food, ripe fruits, refreshing sleep and rest ; also supply the deficiency of cell salts ; thus health, strength, energy and vitality are yours.

The great German scientist, Virchow, proved to the world, beyond a doubt, that there is but one *Disease* and that is *Cell Disease*.

Dr. Albert Robin, of the French Academy of Medicine, announces the phosphate of sodium as the latest "Elixir" of Life. It strikes me that Lq. Acidi phosphates (phosphoric

acid in combination with calcium, magnesium, iron, sodium and potassium) of Park, Davis and Co., is a tissue remedy which one can safely take to supply the deficiency of the system; Dose 15 drops in sweetened water.

An ideal combination would have been with glycerophosphates of calcium, magnesium, potassium, sodium and iron without strychnine or quinine which are foreign poisons, and therefore can not come under the category of tissue remedies.

For patients suffering from malaria Elixir Glycerophosphates with quinine and strychnine of Park Davis and Co., is best.

For patients suffering from nervous debility Syr-Glycerophosphates Co. (Huxley's Syrup) with strychnine is recommended.

For old people Syr : Glycerophosphates Co. with formates is an ideal combination. If people thus abide by the dictates of nature, there will be less suffering in this world.

"Life is real, life is earnest
And the grave is not its goal."

Life without health and strength is a failure, and like the blind man's tune played upon broken strings.

Tissue remedy restores broken or shattered nerves and is the most potent for rejuvenating and revitalising the entire system, or prolonging life, of any remedy yet discovered.

J. L. CHANDRA, L. M. S.

Author of *A Treatise on Treatment*.



A FEW NOTABLE FACTS ABOUT SPIRITUALISM.



WILLIAM JAMES, professor of philosophy in Harvard University, the most famous psychologist in America and perhaps in the world, died on August 26 of last year. Our readers are aware that within a few years before his death Professor James had been converted to the "spiritistic theory". His conversion was principally based on the communications from his deceased friend, Dr. Richard Hodgson, secretary of the Society for Psychical Research, a man of scholarship and high character, who devoted his life to psychical research.

The communications from Dr. Hodgson were received in part by Professor James himself, and in part by other persons of trained scientist mind and unimpeachable reputation, including Professor William R. Newbold, of the University of Pennsylvania, and others belonging to the best-known families of Boston.

Professor James wrote a report of one hundred and five pages on the Hodgson communications, in which he practically declared his belief in their genuineness, affirming that there was evidence of supernormal knowledge and of "a will to communicate" in those who had passed away.

Most remarkable were the communications in which Hodgson revealed to James and others a love affair, which none of them suspected. Hodgson had for years been regarded by his friends as a man who had no sentimental interest in women. The communications were at first addressed to a Mr. Piddington, who was present at the seance. Professor James thus reports them :

"Dr Hodgson.—Pid, I want very much to give you my private letters concerning a Miss—a Miss—in Chicago (Pseudonym). I do not wish any one to read them.

"Mr. Piddington.—How shall I know?

"Hodgson.—Look at my letters stamped from Chicago. I wouldn't have them get out for the world.

"The name 'Densmore' (pseudonym) was then written by the medium.

"Mr. Piddington asked whether the letters would be signed by that name or the Christian name. The name 'Huldah' was then given as that by which the letters would be signed.

"On May 14th, Mr. Piddington reported to the Richard Hodgson-control that no such letters could be found, and asked for further information—"Can you tell me at what time this lady wrote letters to you? Was it lately?"

"Hodgson.—No, several years previously. I should be much distressed if they fell into other hands. No one living except the lady and myself knows of the correspondence.

"Piddington.—If I cannot find those letters, should you feel any objection to my writing to the lady to ask if there has been such a correspondence?

"Hodgson.—Yes, I would rather you would do so.

"Later (May 29th), Mr. Piddington reports unsuccessful search again, and Mr. Dorr, who also is present, asks whether 'Huldah' is one of a family of Densmores known to him. Is she a sister of Mary, Jenny and Ella (pseudonyms)?"

"Hodgson.—Ella is the one, Huldah we used to call her.

"This was emphatically spoken. Then followed a statement that the lady's full name was Ella Huldah Densmore.

"Hodgson.—No one living could have known it. I hope I have destroyed them—I may have done so and forgotten it. There was a time when I greatly cared for her, and I did not wish it known in the ears of others. I think she can corroborate this. On another occasion Mrs. William James and Mr. Dorr being present, Mr. Dorr asked: 'Can you say any time more about Huldah Densmore? You said the other day that she was the same person as Ella. Were you clear in saying that?'

"Hodgson.—Did I say that? That was a mistake. She is a sister. Is one of three sisters, but not Ella (She was Ella.) I know what I am talking about. I saw Huldah in Chicago. I was very fond of her. I proposed marriage to her, but she refused me.

The statement about proposing marriage was not divulged to me by my wife (says Professor James) until I had already heard from the lady called Ella Densmore in this narrative, who was then in a foreign country, and to whom I had written to ascertain whether she and Hodgson had ever corresponded,

or whether she or any one in her family was christened Huldah. Both Mr. Dorr and I knew her, but I was ignorant that she and Hodgson were acquainted. Great was my surprise when she wrote as follows:

"Regarding the utterances of Mrs. Piper, I have no difficulty in telling you the circumstances on which she may have founded her communication. Years ago Mr. Hodgson asked me to marry him, and some letters were exchanged between us which he may have kept. I do not remember how I signed the letters to him. I have sometimes used my middle name, Hannah instead of Ella. (She knew of no 'Huldah' in her family.)"

Also very remarkable were the communications in which Dr. Hodgson indicated to his friends the whereabouts of a ring that had been missing since his death. He spoke first to a Mrs. Lyman. Professor James's report is as follows:

"On March 5th Richard Hodgson inquires of Mrs. Lyman about the ring. She then asked him: 'Did you have it on that last day when you went to the boat club?' (Richard Hodgson died while playing a game of handball at the boat club.)

"Hodgson.—I certainly had it on that day.

Mrs. L.—You told Miss P. that the undertaker got it.

"Hodgson.—Thought he did and I am sure a man took it from my finger.

(After a few more words Richard Hodgson speaks again.)

"Hodgson.—I had that ring on my finger when I started for the club; I recall putting it in my pocket. I did so because

it hurt my finger when playing ball. I am not dreaming, I am clear. When I get here first I am a little stuffy, but I am as clear now as I ever was, I put it in my waistcoat pocket.

"Mrs. L.—Why do you think a man stole it ?

"Hodgson.—I saw it on a finger. * * * I put it in my pocket and the one who took care of my clothes is responsible for it. * * * What did they do with my waistcoat ?

"On May 16th, on being told that the ring is not yet found, the Richard Hodgson-control writes :

"I saw it taken by a man from my locker. He was in charge at the time and he has my ring. * * * I shall be able to discover his name so you may be able to find it. I see where he goes and the house where he lives, plainly. * * * Five-story brick house not far from the club, and he is on the third story from the street, near the corner of the street, the room is in the rear of the building and I see his face clearly. (A description of the man follows.) I see the ring on his finger clearly. The waistcoat was in his room when I entered the light a few minutes ago. I am as sure of this as I am that you are Mrs. Lyman.'"

Professor James then gives the sequel :

"In point of fact the ring was found a couple of months later in the pocket of Hodgson's waistcoat, which had been too carelessly explored for it, and which had lain during all the interim in a room at the house of Mr. Dorr, with whom the Hodgson-control had all the time been having frequent communications."

Professor James gives a long and carefully balanced opinion upon the whole mass of communications from Hodgson, received by himself and others, in which he says :

"The active cause of the communications is on any hypothesis a will of some kind, be it the will of Richard Hodgson's spirit, of lower supernatural intelligences, or of Mrs. Piper's subliminal ; and although some of the rubbish may be deliberately willed (certain hesitations, misspellings, etc., in the hope that the sitter may give a clue, or certain repetitions, in order to gain time) yet the major part of it is suggestive of something quite different—as if a will were there, but a will to say something which the machinery fails to bring through.

"Dramatically, most of this 'bosh' is more suggestive to me of dreaminess and mindwandering than it is of humbug. Why should a 'will to deceive' prefer to give incorrect ones so frequently approximate as to suggest that they are meant? It looks to me more like aiming at something definite and failing of the goal "

After reviewing all that can be said against the spiritistic hypothesis, Professor James indicates his belief that the messages really show a desire to speak by the dead in these words :

"I myself feel as if an external will to communicate were probably there, that is, I find myself doubting, in consequence of my whole acquaintance with that sphere of phenomena, that Mrs. Piper's dream-life, even equipped with 'telepathic' powers, accounts for all the results found. But if asked whether the will to communicate be Hodgson's, or be some mere spirit-counterfeit of Hodgson, I remain uncertain and

await more facts, facts which may not point clearly to a conclusion for fifty or a hundred years."

Hardly had Professor James's acceptance of the communications from the late Dr. Hodgson become known when the Professor himself died and messages began to reach the earth from him. Professor James had promised to communicate after death with his friends in this world, if possible, and the whole world of psychic research was and still is on the watch for a word from him.

The most remarkable messages were those received at the Boston Spirit Temple. Here are some of the most interesting passages from them :

"And this is death, only to fall asleep, only to awaken in the morning and to know that all is well. I am not dead, only arisen.

"I only know that I experienced a great shock through my entire system, as if some mighty bond had been rent asunder. For a moment I was dazed and lost consciousness. When I awakened I found myself standing beside the old body which had served me faithfully and well. To say that I was surprised would only inadequately express the sensation that thrilled my very being, and I realized that some wonderful change had taken place. Suddenly I became conscious that my body was surrounded by many of my friends and an uncontrollable desire took possession of me to speak and touch them that they might know that I still lived. Drawing a little nearer to that which was so like and yet unlike myself, I stretched forth my hand and touched them, but they heeded me not."

"Then it was that the full significance of the great change that had taken place flashed upon my newly awakened senses; then it was that I realized that an impenetrable barrier separated me from my loved ones on earth, and that this great change which had taken place was indeed death. A sense of weariness and longing for rest took possession of me. I seemed to be transported through space and I lost consciousness to awaken in a land so different and yet so singular I had lately left. It was not possible for me to describe my sensations when I again regained consciousness and realized that, though dead, I was still alive.

"When I first became conscious of my new environment I was resting in a beautiful grove and was realizing as never before what it was to be at peace with myself and all the world."

* * *

"I know that only with the greatest difficulty shall I be enabled to express to you my sensations when I fully realized that I had awakened to a new life. All was still, no sound broke the silence. Darkness had surrounded me. In fact, I seemed to be enveloped in a heavy mist, beyond which my gaze could not penetrate. Soon in the distance I discerned a faint glimmer of light, which slowly approached me, and then, to my wonder and joy, I beheld the face of her who had been my guiding star in the early days of my earth life."

The Boston Spirit Temple at which these messages were received is maintained and controlled by M. S. Ayer, a millionaire retired wholesale grocer and an able business-man. There is no doubt about his sincerity and honesty.

The Temple is situated at the corner of Newbury and Exeter streets, in the Back Bay district. Six persons, including Mr. Ayer, were present when the messages were received in the Temple through a woman medium. They were transmitted on four different occasions.

Mr. Ayer replied to the criticism of Professor Garrett P. Serviss who objected that a spirit would not talk of "a grove" and "mists" and similar material surroundings.

"All things are as substantial in Spiritland to spirits as in Earthland to earthly persons," said Mr. Ayer. "Atmosphere could not vibrate here except that it had its beginning and counterpart there. Groves could not stand on earth did they not have their origin and counterpart there. They have all that we have, and infinitely more. At the same time, another series of messages came from Professor James through a Boston amateur medium, who will not have her name published. The first came only four days after the Professor's death. It is supposed that these were intended for Professor James H. Hyslop, the present secretary of the Psychical Research Society. The medium states that the messages first came to her when she was riding on a train near Boston, and she had not the slightest expectation of such communications.

"I'm Will (William) James. Yes, I am much obliged to you for writing for me again. Why didn't you write on Sunday, as you planned to do? I was longing to send a message through you then.

"There are so many others who want to talk to you that I find them hard to manage. Your mother wants to talk to

you, but can't do much as yet. She watches over you much of the time. Your father transmits impulses to you and guiding instincts, but cannot get into the way of transmitting direct verbal messages to any extent. I tell you this, that you may better appreciate the difficulties connected with communications between the two worlds. Even I, with all my training (in this line), find it hard myself.

"My friends are awaiting for a revelation from me. They look on me as one cut loose from all trammels, but I am not. Will people never learn from biological analogies that life is progressive and developmental? As the germ of vitality assimilates matter so as to develop its physical form, so the soul takes into the next life only the germ of its spiritual life, and this is more or less encysted by the thought veils or robes of the earth life woven by the minds of one's self and others. This I intimated to you the other day. Thus, while the capacity for developing a tree may lie in the seed, yet the actual growth of the tree from the seed is helped or hindered more or less by adventitious conditions. For this reason the dead need your prayers as well as the living.

"I wish you could take from me a bioplasmic revelation to the world. It is so wonderful here to see the unfolding of that which on the earthly plane seemed fraught with impenetrable mystery. You had a dawning glimpse of the truth in what you wrote on the glandular evolution of human faculties. Man has fettered his powers of spiritual insight till the faculty for using them has nearly atrophied.

"Keep on with your listening to hear the voice of God speak to you direct or through spirits such as I, who seek only the enlightenment of the world. Your night of waiting has

been long, though it has been by the starlight of many inspirations. By and by you will find that as you ascend in spiritual life the apparent stars that light the way will reveal themselves as suns whose sizes and brilliancy will far surpass the light of the sun which you see with your mortal eyes.

"James H. Hyslop to keep up his faith though his night of waiting for illumination may also seem long. When the fuller light comes the gulf that hides the spiritual from the material world will be bridged."

In writing out this message the medium first wrote the word "Will" and then struck it out, thinking it undignified to speak of an old man of great reputation in this way. It has since been learned that Professor James liked his friends to call him "Will." This little fact is considered evidence of the genuineness of the message.

In connection with the above the following statement, quite recently made by Prof. James H. Hyslop in an American paper, will be read with considerable interest by our readers. Prof. Hyslop, who is now very often found to accept the Spiritualistic theory with some degree of salt, says:—

I believed we have now a mass of evidence that indicates the probability of the genuineness of communications from the dead. Psychical research is now in the same position in which other sciences have been at the beginning of their development. The doctrine of evolution was generally rejected when Darwin published his work on "The Origin of Species" in 1859, but it was as true then as it is now, when it is generally accepted. I think that the spiritistic hypothesis is as well established now as evolution was then.

If a man in the time of George Washington had predicted the invention of railroads, steamboats, telegraphs, and most of the mechanical devices with which we are now familiar, he would have been denounced as a muddle headed, credulous visionary. The believer in the spiritistic hypothefts now finds himself in the same position. If a man twenty years ago had demonstrated the essential absurdity of wireless telegraphy and aviation he would have been regarded as a man of sound and sober common sense. That is the position of the critic of the spiritistic hypothesis to-day.

The strongest evidence in favor of the spiritistic hypothesis lies in the vast mass of facts which have been communicated through mediums and which could not, as far as we could ascertain, have been known to them except by some supernormal means. The suggestion has been made that the knowledge of these facts is due to "telepathy," but there is no scientific evidence of the possibility of telepathy and the spiritistic hypothesis remains the more probable

Professor William James, our greatest psychologist, became virtually converted to the spiritistic hypothesis. In a magazine article published shortly before his death he went even further than in his report on the Hodgson messages. He said that he found evidence of supernormal knowledge, and that the spiritistic hypothesis appeared to him more probable than telepathy.

Undoubtedly the most interesting of recent communications have been those from Dr. Richard Hodgson to William James and others, in reporting upon which Professor James gave a qualified acceptance of the spiritistic hypothesis. In that report you will find that many facts were com-

municated which could not have been known to the medium and can most reasonably be explained on the ground that the deceased was trying to communicate.

We are constantly asked why the spirits say such trivial things. I can only say that these are just the things we wish to hear. The great problem before us is to establish the identity of the person who is trying to communicate. That can only be done by constant references to trivial things and peculiar and perhaps unimportant incidents. To show you the value as evidence that reference to trivialities may have, I will mention a communication I had from Dr. Richard Hodgson through Mrs. Piper.

"Do you remember anything about *cheese* we had?" he asked.

I at once recalled a visit I paid to Hodgson before his death, and that just before I took the midnight train for New York he made a Welsh rabbit at the club rooms, and we had a fine time. Now what one word could have called up my memories of Hodgson quicker than that word "cheese."

I believe I have had more communications from my father than have come from any other spirit. Many of them contained information that could hardly have been known to any but members of my family and was forgotten, even by me. For instance, my father, speaking through Mrs. Piper, the medium, said to me :

"I will now ask you, James, if you will try and remember to ask Eliza about the flax wheel, and ask her what George did with it, and who put his cap on the distaff and tangled up the threads."

There were a flax and a woollen wheel in my family in my earlier days and both had dropped out of use as long as I can remember. There is a most interesting piece of evidence, indicating knowledge which could not have been in the possession of the medium. My Aunt Eliza here mentioned does not remember the incident referred to. As it purports to have occurred before my birth, it could not involve my brother, George, who is younger than I. But George was also the name of my aunt's father.

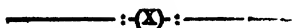
After this a message came through referring to my brother Charles, and my mother is said to have had an old picture of him in uniform. My brother was four and a half years old when he died in 1864, and never wore a uniform. But we have a picture of him taken before his and my mother's death, with a coat or checked blouse and belt which resemble somewhat the coat of a soldier in the Civil War. Though the communicator says that he thinks I do not know of this picture, the fact was that I did know it well, but as I had been away from home much of my life after my mother's death, it might have been natural to suppose that I knew nothing of it."

Another question which our critics are constantly asking without waiting for an answer is, "Why do educated men and men of genius use such wretched language when they become spirits?" It is certain that the confused and involved language attributed to Professor James, in the communications to the Boston lady, is very different from the clear, strong, simple English which the professor used.

This difference, however, has little weight as evidence against the genuineness of the communication. The deceased, we must assume, has taken a different form from his earthly one. He has no longer the same organs of speech. He must express himself through another person's mind, and vocal organs. The mental peculiarities of the medium may become confused with his. The medium's mind is probably soaked in the conventional phraseology of the spiritualists.

Let me give you a simple illustration of the relation of the spirit to the medium. A bell is struck by a stick and the bell vibrates with its own tone, but it has received the impulse from an outside source.

SPIRIT WORLD A REPLICA OF THIS.



At Plymouth Spiritual Church Dr. B. F. Austin preached on the topic, "The Spirit World a Replica of This," the subject being suggested by a statement recently made by Lilian Whiting, of Boston, that the spirit world was a counterpart of this, as natural in its constitution and government as this and that its inhabitants live under the same laws and enjoy the same freedom as the people of this realm.

"The charge is frequently made," said Dr. Austin, "that if spirit communication be true, it has not really enlightened us any regarding the conditions of life hereafter; but this statement is made only by those not conversant with the vast amount of teaching now before the world relating to the after life and supported by the same evidence as that on which our knowledge of distant lands rests, which is testimony.

"This testimony comes from a large number of spiritually endowed human witnesses, who in favored moments of inspiration and illumination have their interior senses opened and, like the dying Stephen or the seer of Patmos, can gaze into the splendors of the spirit world. To deny that such people exist to-day is to deny the uniformity of nature. It rests also on a multitude of spirit teachings, voiced through

the lips of inspired speakers or written automatically or under illumination, or heard clairaudiently by those qualified as sensitives to hear spirit voices. And all this testimony comes from different sources and through various channels and substantially agrees. And what is the substance of all this teaching?

"That the spirit world is not only as real to its inhabitants as our world is to us but that, compared with it, our world is shadowy and fluctuating while the spirit realm is substantial and permanent. The material is the covering; the spiritual is the substantial reality. In its configuration, according to Swedenberg, Davis and others, it has mountains, valleys, lakes, rivers, forests, plants, flowers and infinitely greater variety of scenery and richer beauty than our realm.

"Its inhabitants are human in form, speech, manner and dress, disposition, aims, character. Their conduct is as untrammelled as here and in no sense restrained by personal manifestations of the divine presence or authority. The codes of conduct governing spirits are as varied as here, but the foundations of spirit morality seem to rest on knowledge of and obedience to the laws of one's own being and of the universe.

"All the seers assert that the spirit body is clothed, as is the mortal, by suitable dress and that these garments vary in style according to nationality and sect, and, in ethreal quality, according to moral and spiritual unfoldment. Advanced spirits, angels, have garments resplendent with light, according to the teachings of Scripture and of modern seers. Dress seems generally to be a natural emanation of the thought and will forces of spiritual beings and sometimes a distinct and separable product of spirit art.

"As to occupation—and those of spirits are as varied as the occupations of mortals—the prevailing rule is that the same or some analogous employment to that of the earth life, is pursued in spirit life. Musicians, orators, reformers, teachers, artists, statesmen, find the same calling in spirit life, the force of habit and the demands of the spirit realm inclining them to the same work.

"Homes substantial, comfortable and beautiful with all the varieties of taste in architecture, with courts, gardens, flower-beds, with chambers, drawing-rooms, bedrooms and magnificent furnishings, have been seen and described by multitudes blest with seership as well as by spirits speaking through the lips of mortals or writing through mortal hands.

"As to travel, it is said that spirits find in their realm great currents of magnetic forces (as we find prevailing winds, flowing rivers, or ocean currents) and utilize these for moving from place to place; that they propel themselves by what is called the propulsion of desire and will; that they have vehicles of travel propelled by the finer forces and moving with incredible swiftness; that they have beaten highways of travel and regions of interstellar space as new and unexplored as our polar seas. That the spirit—even while in the body, tethered to this mass of clay—can in dreams and visions of the night soar away to great distances and become conversant with the conditions of persons and places far from the sleeping body (holding, however, some slight magnetic relationship therewith meanwhile) has long been a recognized fact among Spiritualists and psychic researchers.

"If spirit testimony be accepted, the spirit world has its schools, churches, conservatories of music and art, theatres lecture halls, prisons and penitentiaries (in the lower realms), all under wise and more benign management than here. According to the unanimous testimony of communicating intelligences and of the seers, death makes great changes in our outward conditions, relieving us from physical suffering, poverty, care and pain, but none at all in our characters.

"So, bitter disappointment awaits the soul that expects to be freed from all trouble at the hour of death—for as nine-tenths of our troubles originate here through wrong thinking, wrong affections and wrong volition, being the natural and inevitable consequence of violated law, so, there, as here, the same causes will produce like effects.

"We must find out and remove the errors of the mind : set our affections on the spiritual and eternal, rather than the material and temporary ; train the will to follow truth and right and then we need not fear the journey, the gods, or the judgment, as we shall carry our own heaven within us."

BABU SHISHIR KUMAR GHOSE : A NOTABLE HINDU SPIRITUALIST

—:-(X):—

A MAN WHO HAS BEEN AND STILL IS A POWER IN THE
POLITICAL AND SPIRITUAL THOUGHT OF THE EMPIRE.*

I USE the term "notable" in this short sketch of a quiet worker of noble character, and I am justified for two reasons—first, that Babu Shishir Kumar Ghose, although a Spiritualist, has been honored by the Indian government, showing that he has done the state some service of a character making for the true welfare and happiness of the people ; and, secondly, his career has been notable, being one in which he ever has listened to the guiding direction of wise Intelligence in the Invisible. In a word, he is a Spiritualist.

Either through possessing a certain refinement of brain and organization, or having been otherwise found suitable for the directing and over-shadowing influences of Intelligence in the

* This article from the pen of the distinguished writer and author Dr. James Coates was written at a time when Babu Shishir Kumar Ghose was lying seriously ill and was sent for publication both to the "Progressive Thinker" and the "Harbinger of Light." It appeared in the former paper on the 28th of January last, that is, at a time when Shishir Kumar had already left for a better world. The editor of the "Harbinger of Light" deferred its publication and wrote to us for a photo of our founder, which, she said, must accompany the article. We deeply regret to say that this photo was not supplied in time.—ED.

Invisible, he has been used for the double purpose of bringing the facts of spirit communion before his fellows, and also by the promulgation of wise thoughts to lead the people in the pathway of saner self-government—while maintaining the British Raj—than the methods which some of his countrymen have espoused. In no country do we find greater dissimilarity of religious and political thought, as well as of races, castes as in Bengal and the need of clear thought to help and evolve order out of these conflicting conditions is a claimant necessity. It was just in this direction that the influence of this spirit-directed Hindu was most felt. That is the secret of his influence and of his success. The Babu is a spiritually minded Spiritualist. He has been more concerned in the intellectual, moral and spiritual progress of his fellow-countrymen than he has been in his own existence. No seeker he at tables or to media for signs or gifts; no sitting down with a sigh of fatuity, saying, "Is it not wonderful? Are we not blessed?" seeing no further and doing less for his fellow-creatures. The Babu's Spiritualism has ennobled an already good man. He serves the Master by serving His fellowmen.

With us, when the term "The Master" is used, we mean Jesus Christ, and rightly so, as our Spiritualism has been an outgrowth from and is interpenetrated—I am glad to think—with both the teachings and the spirit of Christ. I, however, give his view of the matter. In correcting an error into which an esteemed correspondent recently fell, Mr. Ghose, in *The Hindu Spiritual Magazine*, says :—

"One admission on our part, we believe, will remove all misconceptions. We are not opposed to Christianity, nay, we are in one sense Christians, that is to say, we believe in the sacred mission of Christ and in the fact that humanity owes inexpressible gratitude to him for having spiritualized, as far as possible, the

fierce races of Europe. The only point on which we differ from orthodox Christians is that we cannot persuade ourselves to believe that Jesus Christ is the only begotten son of God ; but there are other prophets, some superior and some inferior to him. As, for instance, we think Sree-Gauranga of Nadia was a higher being. This we say after a rigid study of the careers of both prophets."

Here, we find, that the Babu treats Jesus, the man of God with respect, while admitting his own conviction that Sree-Gauranga was a higher being. The Master, leader, guide and deliverer from things material, as far as he is concerned. This Hindu—without intention—teaches us a valuable lesson in sweet reasonableness and charity. Of Sree-Gauranga, I hope some day soon to have more to say. He is not well known, and his influence not appreciably felt by us. I wish to emphasize, in passing, that our religious beliefs—where genuine—do color our lives, and affect our outlook, both in this world and immediately in the next. But, whatever these beliefs may be, the fact of Spiritualism is self-evident and independent of them. The fact of Spiritualism is spirit communion between the departed and the so-called living ; between the discarnate and the incarnate. This remains the fact of facts, whether we be Christians or Jews, Parsees, Mohammedans, or Buddhists, or whether we believe in some specially appointed Divine Teacher or none.

For me personally, I believe in and am influenced by a reverent admiration for Jesus, whom I look upon as the most unique figure in the world's history, and one who at the period of his earthly career must have been the most gifted of men ; a Spiritualist, in the fullest sense of the word. To this noble Hindu, Sree-Gauranga stands in a similar relationship. But what he or I or anyone else thinks has nothing whatever

to do with the fact of Spiritualism. It is there. But our religious convictions—which are vivified and made truly real to us by the fact of Spiritualism—do most certainly influence our lives. That is also a fact.

Whatever may be the state of things now, in various parts of India, there is no doubt but that the Hindus enjoyed a high state of civilization, and were Spiritualists, when our noble ancestors were lacking in the elementary comforts of the Bronze Age. With this digression and admission, I return to the subject of my sketch.

Babu Shishir Kumar Ghose, editor of the Hindu Spiritual Magazine, is seventy-two years of age, and is now in delicate health, arising from the hardships of his early life and his long career of incessant thought and work. About fifty years ago he came to Calcutta—in obedience to impressions received—from an obscure village in the interior. He was burdened with a family, and they—for a time—were living on the verge of starvation. His advantages from health, learning and prosperity in a worldly sense, were limited indeed. There were two things in his favor. On the external plane, his character was so good that men trusted him; and, on the internal, he was sustained by an inner Mentor urging him ever in certain directions. Friends came to his assistance, and he established the well-known Indian daily, the Amrita Bazar Patrika, which in time gave a turn to Indian politics, and is now a power in the Indian Empire. From this paper he retired some years ago and left its conduct in the hands of his brothers, a nephew and a son, all of whom, inspired by his example, worked in harmony with him, and still carry on the good work which he initiated. In addition to this

daily paper, he, with his family carried on various business enterprises on the same high level of probity, and several publications, of which *The Hindu Spiritual Magazine* is one, and in which he expresses the spiritual side of his nature, and touches on the phenomena of Spiritualism in India and elsewhere.

Perhaps one of the most interesting points in the Babu's career to us is that he is a veritable patriarch. He might have been translated from the plains of Mamre of the days of Abraham to the India of today. Although a modern journalist, business man, dealer in landed estates, and possessing several interests in public affairs, he is also the father—patriarch—of one of the largest families in India. The family of which he is the head consists of his brothers, their wives, children and grandchildren; of his own direct descendants, children, and grandchildren. Add to these the servants and handmaidens or other dependants of the several distinct branches, all dwelling within the same compound, sleeping there and messing—eating—at the same tables, or whatever their equivalent may be in the true Indian home. But this is not all. This very remarkable family—the members of which are Spiritualists—are co-operators, all working or interested in or dependent on the various enterprises initiated by the head of this—probably—the largest family of the patriarchal order in India today. Such a family and such a community of interests, where all are working in harmony, for the good of each and all, is not thinkable by us with our ideas of family life, yet these Hindus do so in love and harmony. The secret is the binding influence of the veritable patriarch's moral and spiritual power. He is

regarded by his family and by large numbers of the community as saint on account of his ardent piety and the loveliness of his character. There have been many saints in history, and some of them have not been particularly lovable. Yet, this man, who has been no worker of miracles, is revered as a saint by his countrymen, in his life-time. Probity in his dealings, marked self-abnegation, devotedness to the welfare and happiness of those of whom he is the family head, have brought him the respect and high merit in which he is esteemed. That he was an intellectual force there is no doubt, or he would not have been honoured by the government, but it is through being a moral and a spiritual force that he has made his mark.

I am informed, by those who truly know, that in matters of finance the subject of this sketch has for many years taken no interest, leaving the handing of that question in the hands of his brothers without a question. It is a strange story for us who are inclined to think that we excel in the excellence of the family, and are a pattern to the world, as far as the meaning of home is concerned, yet this Hindu proves that we have no monopoly of virtues, albeit we claim such high civilization and Christian virtues.

This noble Hindu lies on a bed of illness. His earthly career is almost run. Let us hope that he may be spared for many years to come to be a witness to the fact of Spiritualism and its ennobling influence in the life of man. He has lived to show that love, honor and spirituality in the Orient as well as in the Occident, makes the whole world kin.

JAMES COATES,

Author of "Seeing the Invisible."

NOTES.



THAT the wonderful powers attributed to the Mahatmas are not evolved out of imagination was proved beyond the shadow of a doubt by Hossein Khan. There are hundreds now living in this city and elsewhere, men of the highest position in our society, who are eye-witnesses to his supernatural powers. The late Maharaja Sir Jotindra Mohun Tagore was an eye-witness to many of his most surprising feats. This is what was read to us from his note book by our well-known neighbour Babu Umesh Chandra Dutt, who was, as everyone knows, Vice-Chairman of the Calcutta Municipality. A fruit-seller was crying oranges from the streets, and he was called upstairs where Umesh Babu and Hossein Khan were seated. The oranges, which were in a basket, were examined one by one by Hossein Khan. There was disagreement about the price, Hossein Khan deliberately naming a price which was ridiculously low, his object being to anger the fruit-seller. This object was accomplished ; the fruit-seller, observed with great impertinence that he, Hossein Khan, had perhaps never before purchased an orange in his life. Saying this he left the place in anger, muttering, with his basket on his head. He had proceeded only a few steps and had almost gone below, when lo, his fruits began to leave his basket

and to fly up to the place which he had just left. In a few seconds his basket was emptied of all the oranges. And what did Umesh Babu see? He saw the oranges falling on the lap of Hossein by twos and threes. The fruit-seller hastily came upstairs to see all his fruits strewn about Hossein Khan. Now the object of Hossein Khan was to amuse himself and his friend Umesh Babu, by the discomfiture of the fruit-seller. He had no great desire to purchase the fruits; he had summoned him only for the purpose of fun. He deliberately named a very low price so as to offend the fruit-seller and lead him to speak disrespectfully and then to take his revenge upon him by spiriting away all his oranges. When the orange-seller came up, he saw Hossein Khan and Umesh Babu laughing over his discomfiture. The man fell at the feet of the great magician and begged pardon for his impertinence and so the matter was amicably settled afterwards. Napoleon commanded armies and won victories. Leverrier, with a pencil in hand, pursued an unknown planet in space, which was afterwards found and named Neptune. The discoverer of rays is also a great man. But none of them could make oranges fly. The power which enabled him to perform this feat is called occult. This power men can acquire; only they do not attempt to acquire it.

BABU B. B. BHATTACHARJEE thus narrates his own experience of encountering the spirit of a man which appeared before him just after his death:—

"It was about the end of October 1898, when, one day I was taking rest on my bed, as usual, after midday meal—half sleepy—enjoying occasionally the long smoking pipe.

I had to ride that morning to a long distance and was pretty tired, so the bed was very sweet to me at the time. There was a wooden stool kept at the side of my bed with an earthen jar containing water and a glass on it. There was none in the room at the time. In that half sleepy state, I saw a vision which is still as vivid to my remembrance as it was at the time I saw it. It was that my nephew L.—sitting on the stool on which the jar (*Saraki*) was kept, his face covered with his own hands. He forthwith addressed me in the following words, with tears flowing from his eyes,—‘Forgive me, uncle, I have done great wrong to you, I had been ungrateful, though you had always been treating me very kindly and with fatherly affection.’

“Suddenly I was awakened from my sleepy condition and on my regaining full consciousness the figure of my nephew was no more to be seen. It seemed as if I were dreaming; yet the whole thing appeared to me to be so vivid, so real. I was puzzled; I became restless. The full glare of the day was in the room. I got up from my bed, went out to my office room, and sat there for a while, thinking seriously about the vision. It was about 2 P. M. when I saw the vision. I did not express any thing about the matter to any of my relatives living with me at the time, but waited calmly till I received information in the same evening that my nephew whom I saw in the vision had died of cholera early in the morning of the same day.

“The place where I saw the vision was more than 300 miles off from my native village, where my nephew breathed his last. The expressions of repentance he uttered

were also very correct, and there were good reasons for them but these are unnecessary to mention here. As, however, I never thought of him at the time and I never expected that he would repent for his misdeeds to me, this point further establishes the fact that the spirit of my nephew really came to me and I forgave him with all my heart."



MR. A. F. SEE, Meadville, Pa., (U. S. A.) writes to *Reason*: "I deem it only justice to one P. L. O. Keeler of Washington, D. C. to let the world know of my experience in Slate Writing with him. On August 2, 1909 I had a friend make the engagement with him for a slate writing. I was to furnish the questions but Keeler was not to know any thing about this fact. He gave the hour of 11 A. M., the following day. I then alone in my room prepared the questions by writing them on small tablets of paper and folding them tightly with the writing inside the pellets, then placing them in an envelope and sealing it tightly. My friend did not know the nature of the questions asked or anything about what I had written. He took the envelope to Mr. Keeler, I remaining away from them (Keeler and I are not personally acquainted). Keeler took the envelope and held it a few moments then he handed it back to my friend saying: 'You hold this.' My friend then took it and held it between his hands for 10 or 15 minutes when the wished for writing was indicated by rapping on the table. They then held the slates between them over the table in plain view, when in less than one minute three slates were written full with messages and greetings from 10 of my spirit friends, three of whom I

had not written a personal request to, only asking that if there were any others who wished to communicate I would be glad to hear from them. One of them was a Doctor whom I had seen only a few times and who had passed out some 40 years before. In addressing Father and Mother, I purposely left their given names out. In both messages their names were given in full. And in addressing a Sister I left her initial letter out which was supplied in the answer I received and underscored to draw special attention to it. The signatures were in all cases, as far as known, in their own hand writing; that of my Father's was compared with his hand writing while in earth life and was the same in all ways, and he used his favorite quotations from the Bible. All questions were answered correctly and all were addressed to me using my given name, (which was unknown to Keeler). Now if this was a trick how was it done? Will some one please explain it to me as I cannot attribute it to any thing but the work of my Spirit Friends?" To this the editor of *Reason* subjoins the following remarks: "Let some of those who deny the physical phenomena of Spiritualism explain this Slate Writing on any other bases than Spirit Communication—if they can."

THE following notice has been issued :—

"In compliance with a requisition signed by" the prominent leaders of Calcutta and Province and submitted to the Sheriff it has been decided to hold a public meeting in the Town Hall on Thursday the 23rd March at 5-30 P. M., to express the deep sense of sorrow and loss sustained by the country by the death of Babu Shishir Kumar Ghose and also to take steps to perpetuate his memory. H. H. The Maharaja Bahadur of Durbhangha, the premier nobleman of our country; will take the chair. Among others the following gentlemen representing the different sections and communities will speak : (1.) The Hon'ble Mr. M. Mazharul Haque, (Viceroy's Council.) (2) Babu Surendra Nath Banerjee, Editor,

Bengalee; (3.) Dr. Rash Behary Ghose, C. I. E.; (4.) Raja Peary Mohun Mokherjee, Bahadur C. I. E.; (5.) Mr. A. J. F. Blair, Editor, *Empire*; (6.) The Hon'ble Mr. G. K. Gokhale C. I. E.; (Viceroy's Council); (7.) Sir Gurudas Banerjee, (Ex-Judge, Calcutta High Court); (8.) Babu Saroda Charan Mitter, (Ex-Judge, Calcutta High Court); (9.) R. D. Mehta Esqr.; (10.) Dr. S. K. Mullick; (11.) Haji Noor Mahomed Jackeriah; (12.) R. H. M. Rustomjee Esqr.; (13.) A. Rasul Esqr., Bar-at-law; (14.) The Hon'ble Rai Sita Nath Roy Bahadur; (Bengal and E. B. Council); (15.) The Hon'ble Babu Bhupendra Nath Bose; (Viceroy's Council); (16.) Rai Yatindra Nath Chaudhury; M.A. B.L.; (17.) The Hon'ble Mr. G. M. Chitnavis, C. I. E. (Viceroy's Council); (18.) Mr. A. Choudhury, Bar-at-Law; (19.) Babu Hirendra Nath Dutt, M.A. B.L.; (20.) Prof. J. R. Banerjee; (21.) Mr. K. P. Chatterjee of the "Panjabee," Lahore; (22.) Babu Dhannu Lall Agarwalla; (23.) Prof. Heramba Ch. Moitra, M.A.; All are expected to attend to pay their tribute of reverence to the hallowed memory of the deceased.

WE are glad to announce that Mr. P. Subbaroy, an advertisement of whose Aurvedic medicines appears on another page has been awarded a silver medal and a certificate of merit for the efficacy of his medicines and excellence of his Swadeshi perfumes, exhibited in the Ayurvedic Medical Exhibition held in Kottakal, in January 1911. We also learn that his perfumes had won another silver medal and money prizes in the exhibition held at Ochira in previous years. This undoubtedly speaks much in favour of Mr. Subbaroy's medicines and perfumes.

THE reader's attention is drawn to a pamphlet issued with this number containing the descriptions and prices of some of the Ayurvedic medicines prepared by Dr. Kalidas Motiram, Rajkot, Kathiawar. Dr. Kalidas' medicines are already well-known and our readers would do well to have a glance at the pamphlet for may be many may get real benefit by this labour.

THE
Hindu Spiritual Magazine.

FOUNDED BY
Shishir Kumar Ghose.

VOL. VI.]

APRIL, 1911.

[No. 2.

DIRECT WRITING PROVES
SPIRITUALISM.

:- (X) :-

(By ¹SHISHIR KUMAR GHOSE.)

WHEN spiritualism was first introduced in this country, Raja Baroda Kanta of Chanchra, Jessore, told the writer that he had seen proofs of the existence of spirits and their power of communicating with men. He said, he saw a *sadhu*, an anchorite, put a piece of blank paper under his seat, which, when it was brought out, was seen filled with a message in Sanskrit. "I could see," said the Raja, "there was no trickery in it, for the feat was performed before many, in an open space and in broad daylight."

"The great fact of direct and independent writing," says Epes Sargent, "has been so wholly demonstrated, and is so clearly demonstrable, under proper conditions, that no honest man can dispute their occurrence." New testimony in respect to it is offered every day, from every quarter of the globe. It is this direct writing which proves spiritualism conclusively. It cannot be explained away by coining expressions like telepathy, subliminal self, unconscious cerebration and so forth.

When we see a pencil or pen moving, and are convinced that no man is moving it, the fact of the existence of an invisible energy is proved. When we see again that the pen writes an intelligent message, we discover that this energy is intelligent. When we see further that this intelligent energy has a will and knowledge of its own, we are obliged to confess that it is independent of us and that we have no hand in directing it. Now, this intelligent energy declares to a materialist, who believes in nothing spiritual, that it is only the spirit of a man. What help is there for this unbeliever, but to admit the truth of spiritualism? This belief becomes absolute knowledge when in every case of direct writing—and there are thousands and thousands on record—the intelligent energy confesses that it is the spirit of a man.

But the truth of spiritualism is made still more positive when the spirits, writing directly, give *proofs of their identity*.

Yes, a very large number of direct writings are on record. Here is an account of direct writing given by Epes Sargent in his "Scientific Basis of Spiritualism":--

'On the afternoon of the 8th of June, 1880, Mr. Watkins came to my house, and proposed to give me a sitting. As

the day was a little chilly we went into the dining-room where there was a fire, and sat at the large dining-table covered with a green cloth. The dimensions of the room are 17 by 19. The only parties present besides myself and the medium were Mrs. E. and Miss W., both inmates of the family—Miss W. never having seen Mr. Watkins, and only entering the room when I called her to take part in the sitting. We locked the two doors to avoid interruption. On the table we placed seven slates, two bought by myself and never used, and one more, the same book-slate which I had used at my first interview with the medium in 1877, and four small slates brought by the medium, and carefully moistened and wiped by me. Blank paper and pencils were also placed on the table.

We sat on one side of the table during the experiments, which were all in broad daylight, while the medium stood either on the opposite side, or at the head, or moving about the room, so that nearly his whole person could be seen by us all the time. First, two of the small slates were placed, one on top of the other, with a crumb of slate-pencil between, and while we all held them by the rims, the scratching of a pencil was instantaneously audible; and taking the top slate from the lower we found on the surface of the latter, in large, legible characters, "I am here, Lizzie." Previously to the experiment we were all fully satisfied that the surfaces were entirely clean. I had washed and rubbed them carefully. There was no possible chance for a substitution of concealed slates.

Writing was then got while Miss W. held the slates, and the medium, not touching them, stood aloof more than four

feet. On my own two new and carefully-cleaned slates, held out before us by the medium, were written two messages—one of ten words, addressed to me and signed with my father's name, and one to Miss W. of three words, signed with the name of a young departed friend, of whom it is not probable the medium had ever heard. In one instance the two ladies held out each a pair of slates, and got writing on them simultaneously, the medium not touching them, but standing at the opposite side of the table.

'It was then proposed that my book-slate should be used. It already had writing on both sides, which I objected to having obliterated. On one side was a letter of sixty words, got some years before through Watkins, and bearing the name of my sister Lizzie; and on the other side were the words, "Your aunt Amelia is present," got through Mr. W. H. Powell, another medium, for direct writing.* I finally consented to have the latter inscription

* A Rochester (N. Y.) correspondent of the "Banner of Light," writes in that paper of July 17, 1880: "On two occasions, while Mr. Powell was in Rochester, a figure representing a rose was drawn on the under side of a slate, the medium simply passing his finger over its upper surface, not touching it, however, the finger at no time being nearer than an inch to the upper surface of the slate." The conditions were such as "precluded all possibility of deception, fraud, or collusion." Having witnessed the same phenomenon (June 21, 1879) through the same medium, under strict test conditions, and under the blaze of five gas-burners in my own library, with five of my friends watching the experiment, I can readily accept this statement as accurate. I still have the slate on which the rose was drawn, and the word, "Winona" was written by some force unknown. I held the slate myself by one of the wooden rims during the experiment. A scientific committee of six persons, among whom were chemists and physicians, tested the phenomena through Powell, in Philadelphia, in 1879, and reported: "It is one of those peculiar psychological manifestations that we cannot account for." The names of the committee were: Dr. Wm. Paine, Dr. Reuben Carter, B. F. Dubois, John P. Hayes, Alfred Lawrence, F. J. Keffer.

obliterated if it could be done by the unknown force apparently at work. Taking the slate on which the writing in large unfaded letters still stood, I shut the leaf, and placed it in the hands of the medium, who instantly held it out before us all. The scratching sound of a pencil was heard, and in less than twelve seconds he handed the book-slate back to me. I lifted the leaf; the surface on which was the old inscription had been thoroughly cleaned, and on it were the words, "My dear brother: I rub this all out. Lizzie, your sister."

One can see that it is only the spiritual theory that can explain this wonderful feat. Here is another case, taken haphazard from the same book:—

'Mr. G. B. Stebbins, of Detroit, Mich., author of "After Dogmatic Theology—What?" (1880,) and other much esteemed works—a gentleman most favourably known to me personally,—was present at a new and interesting manifestation of pneumatography, or spirit-writing, at the camp-meeting at Cassadaga Lake, N. Y., August 21, 1880. The medium was Mr. R. W. Saur, of Titusville, Pa., a German some thirty years of age, and, according to Mr. Stebbins, "an intelligent, sincere, and devoted man." Mr. Stebbins's testimony is published in the *Religio-Philosophical Journal* of Sept. 4, 1880. He and Mr. O. P. Kellogg saw two clean slates tied together. The medium, apparently "under a strong influence," sat in a chair before an audience of two hundred persons. He held the slates on the outspread fingers of his extended hand, while Messrs. Stebbins, Kellogg and several other witnesses stood by, 'hearing distinctly the scratching of the bit of

pencil inside, as it rapidly traced the letters,—the dotting and strokes being easily heard.

"The slates were turned over by the medium's hand as one side seemed full, and then the pencil moved rapidly on, and he soon handed the slates to Mr. Kellogg but took them back (saying probably under influence of the communicating spirit), "I will write the name." Mr. Stebbins says: "We heard the pencil again a moment, and then opened the slates to find the following message clearly written. I copy it exactly, punctuation and all :

"Friends of Progress : I am glad to be here, and much pleased to write this. I thought it was a good opportunity for this large assemblage to prove what has often been done, the immortality of the soul. Now I wellknow that some will dispute this "fact", but what if they do? I know the world is still quite full of these, on this point, respectable ignoramus. I will close by stating one fact. Friends, depend on my veracity. I tell you most emphatical, the Spirit-world is peopled from our world, and they cannot depend upon another man's light for their salvation. They must not only believe and know for themselves, but they must do "the work" for themselves. Do right, be true and good, that is what counts.

Truly yours,

H. H. ROUSE."

"The rest of Mr. Stebbins's testimony is as follows :

"I at once read this to the audience, and Mr. Kellogg said to me, 'A Mr. Rouse, from Titusville, whom I knew well, the chief of police in that city and the brother of this H. H. Rouse, who left the earth some few years ago, is here. I will find him.' He found him near the door where he had been standing, showed him the slate-writing, and he at once said, with tears in his eyes, 'That is from my brother,' and took from his pocket a letter, the last he had from that brother, not long before his death, compared the writing, and found that on the slates a good *fac-simile*, the signature being especially perfect. He loaned us the letter, and on careful examination I call the slate-writing an excellent *fac-simile*."

'To this, Dr. A. B. Spinney adds, under date of August 22, 1880, "I heartily indorse the above statement, as I have seen the slate-writing and the letter, and they" (in their chirography) "are exactly alike"

'Mr. E. A. Chapman, of Lowell, Mich., writes (July 26, 1880): "Henry Slade now gets the [direct writing while the two slates hang suspended from a gas jet. He allows *any one to bring his or her slates, or to select from a pile of his own, tie and suspend them from the gas-jet, take them down, untie and read them—he never touching the slate at all; or he will permit the slates to be held in the hands of the sitters, the writing coming or being produced under those conditions—he not touching the slates—the scratching of the pencil inside invariably being heard. and corresponding to the message."*

'Since there is nothing "so brutally conclusive as a fact," how long do Messieurs the "scientists" expect to make a stand against facts like these ?

'In the Paris *Revue Spirite* for July, 1880, is an interesting account from the pen of M. Leymarie of a visit to Versailles, made by Baron Guldenstubbe, by order of the spirits. He was required to go with certain ladies named, whom he was to invite, and evidently for a special purpose. While in the gallery at Versailles the Bishop of Orleans, M. Dupanloup, passed on his way to celebrate Mass in the chapel. Knowing the ladies referred to above he stopped and addressed them, and also the Baron, to whom he expressed his regrets that he adhered to a strange faith and one hostile to the Church ; that he was a follower in fact of Luther, who would suffer in purgatory for the division he had caused in said church.

The Baron replied that he did not think that Luther was in purgatory or in hell, and that as a proof of it, if the Bishop would place a blank piece of paper on Luther's portrait, there would come some evidence of his (the Baron's) belief. The Bishop tore a piece of paper from his register and placed it as suggested. After a few moments he took it down and found written upon it :

"In vita pestis eram Pape,
In morte mors ero.—LUTHER."

("Living I was a pest to the Pope; dead, I will be his death.") They were all greatly astonished. The Bishop extended his hand to the Baron and his sisters (both mediums), asking permission to visit them in Paris. The permission was obtained, and he frequently availed himself of it subsequently.

Robert Dale Owen testified that he accompanied the Baron and his sister Julia to various chapels in Paris; that he (Owen) laid down sheets of his own paper, without pencil or writing-materials; that, retiring a few paces, but never losing sight of the paper, he found an intelligent message written upon it in every case.

Professor W. Stainton-Moses tells us that for five years up to the year 1878, he had been familiar with the phenomenon of direct writing. This had occurred both in the presence of recognized *psychics* known to the public, and of ladies and gentlemen in private who possess the power and readily procure the result. "In the course of these observations," he says, "I have seen psychographs obtained in closed and locked boxes as in the case of Baron Guldenstubbe; on paper previously marked and placed in a special position,

from which it was not moved ; on paper marked and put under the table, so as to get the assistance of darkness ; on paper on which my elbow rested, and on paper covered by my hand ; on paper enclosed in a sealed envelope ; and on slates securely tied together." See "Psychography, by M. A. Oxon." Boston : Colby & Rich.'

And add to this that wonderful manifestation through the mediumship of Home when the great Napoleon appeared. Emperor Louis Napoleon and his Empress were having a sitting with Home, when a beautiful luminous hand appeared and wrote "Napoleon." Thereupon Louis Napoleon wanted to kiss it, and did kiss it. The hand then moved towards the Empress who, from a feeling of nervousness, was hesitating to do herself the same honor. But the Emperor encouraged her and she too kissed the hand. The medium D. D. Home then expressed a desire to kiss it. The hand hesitated for a moment as if it were thinking whether it should give him the same privilege but it was at last given.

Now, here is a manifestation which proves the truth of spiritualism completely. No amount of scepticism will enable one to dispose of such a proof as this. Baron Guldenstubbé says : "It is only the direct writing which reveals to us the reality of an invisible world, whence emanate religious revelations and miracles." It was this Baron that we intended speaking of to-day, who compelled the Lord God by incessant prayers and supplication to send a message to him. But unfortunately our space is out. We shall, however, give a full description of this marvellous message from God in a future issue.

CURATIVE MESMERISM—II.



GENERAL RULES FOR MAGNETISING PATIENTS.

BEFORE entering into the details of the treatment of various diseases, beginners should carefully study the following abstracts from Dr. Babbit's Health Manual, which, I believe, will be a very useful guide to them.

1.—WHEN TO TREAT.

"When considerably exhausted, or immediately after eating, is not the best time for giving or receiving treatment. In severe cases treat daily for a while, but in most cases once in two days is sufficient, unless the treatments are brief, and towards the last still less often. Magnetic stimulus should not terminate too bluntly."

2.—HOW LONG TO TREAT.

"Sensitives or elderly persons cannot stand as long treatment as stronger ones. * * Some magnetists give a brief strong treatment of from five to fifteen minutes, and make many cures. Others occupy half-an-hour."

NOTES.—No definite time can be fixed for the treatment of patients. When you are treating two patients suffering from same sort of disease, one may take only two minutes to be cured, while in the other case you will have to spend full two hours at a time. It is believed, however,

that it takes about an hour for a good mesmeriser to raise the whole system to action. Dr. Babbit remarks, "it is well to treat each part of the body until perspiration commences."—Author.

3.—WHERE TO TREAT.

"The allopaths and some magnetists frequently give local treatment merely for local difficulties. Thus for rheumatism in the elbow, they will treat simply the elbow; for a tumor they will simply treat the tumor, or cut it out. This is dealing with effects, not causes. The impure blood, the millions of dormant pores and clogged cellular tissues, the hundreds of miles of capillaries, lymphatics, and other tubing in a single person, call for the treatment of the whole system if the patient is to be completely renovated."

NOTE.—The reasoning of the magnetists who are fond of local treatment is that their element is so penetrating that it pierces through the whole system even when only locally applied. We cannot totally deny it specially in case of susceptible persons, but Dr. Babbit's opinion is that "it is far more effective with most persons to treat the principal parts of the system each time, and over the skin, instead of over "clothing". It is true, there is waste of power, and it is more exhausting to the magnetist, to treat over clothing, but we can not sometimes avoid it. Silk clothing should, however, be very carefully avoided.—Author.

4.—HOW TO TREAT.

"A good plan is for the patient to remove his clothing, put on a wrapper, get inside of a blanket, and lie down on a lounge, with the head well raised, and pointing to the north or north-east. The patient is more negative while recumbent, and can receive more benefit than in other positions. The person is not necessarily exposed in treating. Some commence at the head and upper portions, especially during the first treatments, when the purpose is to arouse. It is

better and more soothing generally to commence at the feet. * Be careful about treating the head. If you have warm magnetic hands, it will be safest not to touch the front head in case of congestion of the brain ; but rather to rub the back, head and neck."

5.—WHOM TO TREAT.

"According to the law of harmony the opposite sex is the most soothing and effective for a patient, although the same sex, if different in temperament, etc., will often accomplish great cures, which are beyond other methods."

SOME IMPORTANT POINTS. †

1. "After manipulating others, always wash the hands, and if you are so negative and inexpressible as to take on bad conditions, walk briskly awhile out of doors, and put lemon-juice or peppermint essence on the hands, or sip a little.

2. "Work with a pure and loving spirit for the upbuilding of the suffering, or quit the business. It is too sacred a calling for triflers. Having a noble purpose makes the avocation noble, and if former companions slight you, it should call out your compassion more than your hatred."

3. "Penetrating psychaura is the great power in healing, and yet brisk rubbing, kneading, spating, etc., has some decided advantages in a dormant system." ‡

* This does not mean that the passes are to be drawn from the feet upwards. It points out the locality only.—Author.

† Selected from Dr. Babbitt's "Twenty-six Miscellaneous Points." Health Manual.

‡ The French "Massage" movement, which consists in wringing the flesh of the limbs something like a dishcloth, and "passing" in a diagonal direction along the course of the muscles, has a very animating effect.

4. "A thorough psychonomist will rouse a dormant or chronic condition of the system into a more acute condition, and bring up old symptoms and troubles for a brief time, in order to pass them away altogether. The patient must understand this, and see the necessity of it. In acute diseases immediate relief is generally given."*

5. "The patient should co-operate thoroughly with the magnetist by eating and living properly, sleeping sufficiently and having no bed-fellow whose magnetism is antagonistic, or who will absorb his own magnetism."

6. "In all severe cases it is better to treat the patient alone, or at least with only the most familiar friends about, as sickness is sometimes brought about by the presence of an additional person of decided magnetism."

7. "Turn the attention of the patient *from* his disease, not *to* it. Keep his mind cheerful and hopeful, if possible, avoid telling him of any terrible symptoms, unless necessary to bring him to effective action, and encourage the employment of healthy, calm, and cheerful nurses, whose magnetism is congenial."

8. "Do not use the will-power too strongly, for if continued long it will be apt to prove exhausting. Some cases are best healed by remaining passive."

9. "For the good of the patient and yourself, and the cause, cease to treat those whom you can not benefit. All persons are not adapted to all cases".

10. "After treatment the patient will generally feel soothed and sleepy. A nap, or quietude, is excellent for a

* The Author of "Vital Magnetic Cure" says—"The soothing process is more agreeable but less efficacious."

while, when practicable, so that the magnetism may work through the system."

11. "Avoid the smallness of being jealous of rival magnetists"—"When any physician is sufficiently progressive and appreciative of your services to invite you to treat any of his patients, work in harmony with him. Criticise none of his acts before the patient, and if you have any suggestions to make to the physician, see him privately. As long as you work with him do not violate his general directions. The *golden rule* should not be forgotten."

12. "The spleen and sexual organs play an important part in developing nervaura. Protect them by right habits."

13. "One of the greatest feats of the psychonomist is to eradicate drugs and mineral poisons from the system. It is often much more difficult than to cure the disease itself. In fact they are the causes of a vast number of diseases."*

14. "It is sometimes an excellent plan, not only for the magnetist to fasten his own *mind and eyes* upon a certain part of a patient on which he wishes to concentrate power, but to get the patient's mind directed to the same point."

15. "Neither operator nor patient should usually *talk* much during treatment, especially when great power is needed."

16. "*Tobacco, liquors, and opium* should be abolished during treatment, if at no other time."

* "I have made it a general rule to require the patient to suspend all other remedies, except those of a hygienic nature, knowing it is sometimes more difficult to neutralize the effect of drugs than to cure the diseases for which they are administered. Those of a poisonous nature operate to cure disease by creating another morbid condition inconsistent with the first." Rev. W. F. Evans on "Mental Medicine."

17. "The patient stimulates the excitement of any part of the system by touching that part, or by thinking of it very much." For example, a toothache, or any acute pain, becomes intense when you turn your mind towards it, and less when thoughts are diverted from it, for the mind directs new magnetism to points where there is already a surplus of it.

18. "It is often very desirable to place the positive hand on a positive portion, and the negative on a negative part, as a *quieting* process, or, *vice versa*, as a *rousing* or *strengthening* process;* but to place the right hand on the epigastrium, and the left hand on the back, when there is an inflammatory condition of the spine, would increase the trouble, and to place the right hand on the right ear, and the left over an inflamed left ear, would make a patient almost go wild. There are cases of violent inflammation, especially of the brain and some other vital points, where it will not answer to place the hands on each side, as there is already too much action, but the plan must be to make outward passes a little distance off, moving especially towards negative points." †

* Rev. Mr. Evans says:—"It is always well to place the two hands on the opposite sides. If one is laid upon the epigastrium, the other should be held upon the spine back of it. If one hand is placed upon the right side of the brain, the other must be placed upon the left side." But it is clearly explained in Dr. Babbitt's remarks, quoted above, that though Rev. Evans' opinion may be taken as correct principle in some cases, yet it is subject to many modifications. It is not "always" well to place the two hands on opposite sides."

† Nothing better can be said on the point than that the operator should constantly use reason to adapt the treatment just according to the conditions of the patient, and should cultivate his impressional and intuitive nature, so as to get into rapport with the patient's real condition. — Author.

19. "*The small of the back* is an important point for manipulations, sometimes in circular, but especially in horizontal movements. If the kidneys are hot and inflamed, rub each side of them, not over them." Rev. Evans says.

"Nearly 300 muscles are directly or indirectly connected with the motions of which the small of the back is the pivotal centre. Persons who are strong, and whose muscular system is vigorous and well balanced, never complain of weakness here, while invalids will almost always be found to suffer from pain and weakness in this part of the body. The magnetism of the hand applied here is the efficient remedy in nature, especially when accompanied by the kneading and upward pressure of the abdomen. A large portion of chronic diseases are immediately relieved and ultimately cured by this simple treatment."

20. "The beauty of magnetism is, that the patient can make it a part of his own life-power, which will remain with him more and more as he becomes positive enough to hold it."

21. "When you cure a patient, show him how to remain well, otherwise you will injure the cause and yourself, and fail to bless him as you might. * * *Remain ever impenetrable and receptive of the high and pure influences from above*, without which, human power is useless."—Remember that "EVERY GOOD AND EVERY PERFECT THING COMETH FROM ABOVE."

B. B. BHUTTACHARJEE.

THEORY AND PRACTICE OF TANTRA



VII

Practical uses of the Elementary Theory

Let us first place vividly in our imagination the feature of the state of equipoise of the power of the three cardinal attributes viz: *Satya*, *Raja* and *Tama*. For hundreds of years, the scientific world has been rent with discussion upon its possibility; but our Tantra alludes it to that point where the two sets of life—material and spiritual—are supposed to meet. It is the point of that strange borderland between the material

Equipoise of the power of *Satya*, *Raja* and *Tama*—a main factor in Tantra.

and the spiritual, and where science is silent. The question is whether the passage from the natural world to the spiritual world is heretically sealed on the natural side, as if the door from the material to the spiritual were shut, and no man can open it. From the standpoint of natural laws, this point is mystical, but neither strange nor unintelligible. Tantra has solved the problem in its own way. We may, however, be far from seeing that this is proved.

One cannot deny, all that belongs to time belongs also to eternity. An eternal life demands an eternal environment. There is also no denying the fact that every man can choose his own environment to some extent; and one might

Theory of Equipoise explained.

show how the natural man is acted upon and changed continuously by the influences, secret and open, of his surroundings, by the tone of society, by the company he keeps, by his occupation, by the books he reads, by nature or heredity, by all, in short, that constitutes the habitual atmosphere of his thoughts and the little work of his daily choice. Spiritual life is also similarly modified from outside sources—all its changes for better or for worse being determined by the varying and successive circumstances in which the religious habits are cultivated. In fact, environment as a factor either in Natural or Spiritual life is not exhausted when we have realized its modifying influence. Without environment there can be no life. And what is the spiritual environment? It is the spiritual energy. Spiritual experience occupies itself, not too much, but too exclusively, with one factor—the mind in its superconscious state. We delight in analysing faculties from time to time, in search of a certain something which will tell our "faith." Sometimes we seek to generate faith within ourselves by some forced process which only leaves the mind in further exhaustion. We are not creators but creatures; spiritual energy is our refuge and strength; communion with spiritual energy is therefore a necessity. In contact with spiritual environment its supply is limitless. On this eternal environment depends the equipoise of the power of *Satya*, *Raja* and *Tama*. Some imagine that an idea of this equipoise is the heartless fiction of a religious life, but they do not realise the fact that there is the lover's weariness for the absent—if they would fly away, it is only to be at rest. Men who have no personal experience or knowledge can only wonder at this.

Now, to return to the question of practical uses of the theory of equipoise. When mind is in its superconscious state, spiritual energy expresses itself

A practical study of the theory of Equipoise. upon mind, and mind likewise expresses itself upon body. But this mind]

does not always reflect the energy. The aim of the Tantrik theory is to turn the mind towards the energy so that it may always reflect the light of the energy. This is done by freeing the mind from the powers of the senses. This freedom is brought about by concentrating the mind. With perfect concentration of the mind comes all power and all happiness. In this state mind and energy is one ; and the effect of this state is harmony. This harmony represents the state of equipoise of the powers of *Satya*, *Raja* and *Tama*. Now, the question is "how to concentrate mind".

To concentrate means to cause it to be stilled in its diffusive activity. It is concentration that helps us to reach the state of superconscious perception—the higher function of mind, as distinguished from conscious thought. We should first hold the mind at rest, that is to say, void of all activity for a certain length of time—one to three hours, and during this time we should realize only one fact—the presence of the Divine Energy. In process of time, the effect would be the attainment of the state of super-consciousness. By concentration we put the mind in touch with the spiritual energy which commands, governs and attracts all things that it desires.

As the mind grows in power by concentration, it becomes a battery of force. Except in the first stage, we must not be bound by any rule of time. We may concentrate when we feel inclined to do so, and for as long as seems good to us. During our concentration we should sit straight in any

posture but with ease, and breathe deeply and rhythmically through the nostrils. The noticeable effect would be the undirected command of the mind working upon the sub-conscious plane. In a word, we first assume the fact, and later it becomes a fact—this is the philosophy of it. When we begin this practice we find that our mind, unused to the compulsory attention to a certain fact, is drifting away into various by-ways of thought. When such is the case, we must recall it as soon as we are conscious of its wanderings. After a short practice, however, we are sure to find our thoughts becoming daily more amenable to our control. Our reason even then uses up and laughs at the whole process as absurd. But it must be remembered that our reason is worth nothing when it conflicts with law. Either in Science or in Art, law is only the rule of effects, and our reason is founded only upon facts.

Now, let us enter into the details of the state of super-consciousness. It is a continued state of feeling, perceiving, knowing, without thought or reasoning. It is capable of attainment by a form of concentration which is entirely free from effort of any kind. It is the absolute surrender of the mind to the Divine Energy *without* conditions. In the first instance, mind sends all its energies upon a reception of the divine light from the source within, as distinguished from outside agency, so long it is not developed, *i.e.* is of absolute harmony, in order and rest. Developed mind has no fear, no doubt, no enslaving attachments, and no wandering desires. Such developed mind is capable of assimilation with the Divine Energy. This energy then opens the door

Superconsciousness :
its attainment.

of its habitation never more to close it upon the mind that has won the right to claim equality with it. All this is no mere belief unsupported by facts. It is intensely practical and makes no empty assertions whatever. It is founded upon pure reason—the highest guide we have in forming opinion.

The foregoing relates to the process of concentration upon ideal thought. When thought-currents are not so strong as to grasp the idea as prescribed above, the practice of attractive concentration will serve the purpose of developing the thought currents. This attractive concentration consists in choosing an object. But we should always remember that we must choose something which will not only start us in concentration but will also attract for us a material advantage according as the nature of our thought is. In this connection, a reference is invited to the prayer (*Argala*) in *Sri Chandī* in which the passage "*Rupam dahi, Jayam dahi, Jasho dahi* etc" furnishes an instance. The principal items upon which we generally concentrate are wealth and health. There are few instances in which we concentrate upon the nerve-currents so that we may increase our knowledge of the finer movements of the body, and finally, aim at the attainment of the highest functions of mind. When concentrating upon an object, most of us think of it as a word apart from its meaning, while others think of it in a general way and constantly repeat the word to themselves in a whisper. These are undoubtedly wrong methods of concentration. The power is in mind and Divine Energy. Health is there, claim it—wealth is there, claim it—wisdom is there, claim it. It must, at the same time, be

borne in mind that the first stage of pure concentration is to hold the mind absolutely void of all thought at least for a few seconds, and then to identify oneself with the object aimed at. Now, one thing more should be attended to. Before beginning such attractive concentration Pranayam (breathing operation) must be resorted to for a few seconds immediately before concentrating upon any object. There are various modes of Pranayam prescribed in Tantrik works. But in the light of modern research it has been made plain that the function of Pranayam consists in acquiring the force which governs sensation when it is called into action by harmonizing the nervous system and strengthening the nerves to repel sensation. The nerve contains within itself intelligence. The message is first sensed and understood by the nerve; the brain is informed of the matter and it helps the sensation by directing attention upon it.

Let us first simplify the study of the nervous system. A

The nervous system : nerve is composed of fibrous matter
its study. —white, and vesicular matter—grey.

It contains fat, albumen and water.

The medium of the nerve force is water. Each nerve is composed of a bundle of nerve fibres; each bundle has its sheath so arranged as to enable it to conduct independently of the other. The nerves conduct and convey information—they are intelligent and are the seat of intelligence—they convey nourishment of the spirit as well as of the mind. There are two great systems of nerves *viz*: the Cerebro-Spinal and the Sympathetic or the Sensory. These two systems are distinct and independent, yet they are closely connected. The Cerebro-Spinal system includes the cerebrum, the cerebellum,

the Medulla oblongata, and the spinal cord. The sympathetic nerve system possesses two ganglionic chains running parallel with the whole vertebral column.

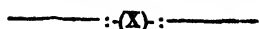
In the exercise of Pranayam, the force connected with the spine is radiated by means of the motor nerves in all directions. The

Nerve force—a main factor in Pranayam.

frontal cortex of the brain receives the ethers which are radiated upon it from below. As a matter of fact, the body is nothing but a carcass, and is held together by force of attraction, and is rendered intelligent by nerve system. Pranayam is therefore meant to produce the action of nerve substance, and to control over the establishment of its natural circuits. It quickens the action of the mind and develops good qualities which had been long dormant. It affords a key to unlock the mysteries of the spirit of man. It is the mental action which can create and dissipate. The craving which is nourished by the mind can, at the same time, be subdued by the mind. The so-called waking mind commands, and the sub-conscious mind executes the command. It is therefore that, after a short course of training in Pranayam, we may be ready for the higher practices in concentration.

SRIMAT SACHCHIDANANDA SWAMI.

A HINDU PSYCHIC.



ABOUT four years ago I was introduced to a Hindu gentleman possessing psychic power. He was an old man over 55 years, short and very weak. He was not a professional medium and never accepted any money. His chief object was to recite songs in praise of God, composed by himself, and moral stories, and at the end of the meetings by way of treat he used to show certain psychical phenomena. I must say that these meetings were held generally in the evening at about 6, which lasted for 2 or 3 hours and sometimes till 2 or 3 o'clock in the morning if the audience were found sympathetic. Light was never excluded and sometimes as many as a dozen paraffin lamps were burning and all the windows and doors were kept open. Out of many phenomena the following was to me rather strange and one that has not been performed by any medium—English or American—except William Stainton Moses of whom it is said that scent was found oozing from his head and even running down.

The meetings took place in my own drawing room about 30 feet by 16 feet, having three double windows and two doors all open. The performances commenced after 7 P. M. and the one I write about was the last

and it took place at about 8-30 P. M. There were over 20 persons present of whom about 10 were ladies. Four of these people had seen the medium before and knew the performance. The rest had no idea of what he was going to do. After going through half a dozen performances which I need not detail here, the medium asked for a walking stick or a cane about 3 or 4 feet long. A wooden yard measure was given him and he asked one of those present to stand opposite to him. I asked a certain friend of mine—a doctor by profession—to do so. The medium took the yard-measure and asked the doctor (whom we will call here as D.) to touch one end of it with his left side (near the heart) while the other end was held by the medium to his (medium's) left side. He then asked D. to think of any scent and gaze at the left eye of the medium. As D. had spectacles on he was asked to remove them. D. kept on staring at the medium's left eye which was fixed on the right eye of D. for a couple of minutes and then D. was told to rub his right eye with his hand in a way that the eye might become wet. On D. doing so, we were told to smell the hand of D. or his eye. Everyone of us did so and all declared that they smelt "Attar." I rubbed my handkerchief on D's eye and did find the smell of "Attar" on the handkerchief till next morning. On smelling the hand of D. I found the scent to be somewhat mixed, that is, rose, jasmine and musk and sandal wood. Upon this I asked what particular scent he had thought of and he said that he was so confused that he first thought of rose, but that being too common, he thought of jasmine, and

then of "Attar". He being asked what he meant by "Attar," he said "something like sandal wood &c. which the Mahomedans and Hindus use."

Now, perhaps some of your readers will suggest that the said medium by some conjuring trick rubbed his hand on D's eye, in which he might have previously concealed some Attar in a very strong form. But that was not possible ; for (1) I myself suspected some trick and kept a very strict watch on the medium's movements and as soon as the fragrance of the scent came out I myself stood between D. and the medium and removed the yard measure. The medium's hands were never seen raised and himself declares that his eye or face was not touched by the medium. (2) As soon as the perfume was wafted the medium went to the other part of the room and stood at a distance of about 10 feet from D. and the fragrance of the scent was found just near D. and not near the medium. (3) D's admission that he thought of rose, jasmine and Attar and the fact of these scents' being so mixed up preclude the idea of any conjuring trick and (4) the yard measure was furnished by me and its ends did not smell of the scent.

Failing conjuring trick, the other explanation is hypnotism and suggestion. I am simply narrating a fact to which I was a witness. I would like your other readers to explain whether it is hypnotic or any other performance.

I may also mention that the same performance was done on another occasion about a year ago at my residence by the same medium. In this case the person operated

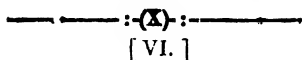
on was a different one and most of the persons present were different from those of the last time. The scent thought of was "Rose" and a distinct and powerful perfume was the result. It took more time to produce the scent than on the last occasion and this I think was due to the subject trying to resist to yield or perhaps the medium being too tired.

I shall be obliged if any of your readers would throw some light on these phenomena.

NADIRSHA B. VAKIL.

Bombay, 20th March, 1911.

HATLA-YOGA.



[VI.]

ASAN OR POSTURE.

PSYCO-PHYSIOLOGICAL researches have proved beyond doubt that there is a strong and close relation between the power of will and the power of muscles. Physical power is evolved from muscles. It has also been ascertained that mental power has its relationship with muscular exercises. Some of our muscles get contracted when the will-power is strongly exercised. To induce the contraction, there is required a nerve-current from the brain, by the outgoing or motor nerves. Equally essential is the presence of blood, in which oxidation is going on in proportion to the muscular energy produced.

There are numerous indirect and remote consequences of muscular exertion evidenced in acquiring the habit of attaining steady posture or *Asan*—one of the principal factors of the *Hatha-yoga*. Certain mental conditions are due to certain exercises of our muscles, and as the mind has a strong hold upon the muscular system, muscles are contracted or relaxed according to certain mental states. Depression of spirits relaxes the muscles while steady and firm attention tends to contract them.*

Let me be a little lucid on the point by explaining the mechanism of the muscular function. It is an admitted fact that an increased consumption of oxygen and the production of carbonic acid gas give more work to the lungs, augmenting the breathing action. From the same causes, there is a quickening also of the heart and circulation, which is followed by a rise of animal heat throughout the body. Partly from the accumulation of waste products, and partly from the augmented flow of blood, and the increased temperature, there is an increase in the eliminating function of the skin. Moreover, the great demand for blood in the muscles causes it to be withdrawn from other organs, such as the brain and the stomach, thus diminishing the mental activity and interrupting for the time the digestive processes. The temporary withdrawal of blood from the brain prepares the way for its going back with renewed vigour.

So muscular exercises have an influence over the cerebral functions. The muscles receive principally motor or out-carrying nerves ; they are not however destitute of sensory or incarrying fibres. The muscular exercises required for the getting-up of *Asans* or postures exert a peculiar influence over the whole nervous system and impart to it a peculiar power to make the mind calm and steady--a condition essentially necessary for developing the will-power.

The importance attached to this factor of *Yoga* especially by the Hatha-yogees is highly valued. The text showing its importance is quoted below :—

*Hathasya prathamangatvad,
Asanam purvamuchyate,
Kuryattad asanam sthairyam,
Arogyam changalaghabam,*

Translated it runs thus :—" In Hatha-yoga *Asana* is of primary importance, and therefore it has been dealt with in the beginning of the text. *Asanam* serves to give steadiness to the mind, imparts health to the body and keeps it light so as to facilitate the various processes required for the Hatha-Yoga." It is a known fact to the physiologists that muscular exercise improves health.

The *asanas* or postures mentioned in the Hatha-Yoga are numerous. According to some authorities the number amounts to 84; according to others it rises up to 98 such as 1. Siddhasan, 2. Padmasan, 3. Dridhasan, 4. Birsan, 5. Pavan-muktasan, 6. Vamapad Pavan-muktasan, 7. Dhirasan, 8. Dakshinapad-Dhirasan, 9. Dakshinapad-Pavan-muktasan, 10. Vam-dakshina-shvasa-gamanasan, 11. Pashchimasan, 12. Vatayanasan, 13. Mayirasan, 14. Uttan Kurmatasan, 15. Matsyendrasan, 16. Ardha-Padmasan, 17. Kukkutasan, 18. Gorakhasan, 19. Bhadrasan, 20. Vadhva-Padmasan, 21. Ardha-Padmasan, 22. Poorna-Padmasan, 23. Dakshinasan, 24. Shavasan, 25. Ardhasan, 26. Vam-Dakshina-Padmasan, 27. Dhanushasan, 28. Pad-Shirasan, 29. Dapad-Shirasan, 30. Sthirasan, 31. Vrukshasan, 32. Adha-Vrukshasan, 33. Chakrasan, 34. Tadasan, 35. Chaturdekshu-Padmasan, 36. Vadhva-Dhanushasan, 37. Vam-Shiddhasan, 38. Sastikasan, 39. Sthit-Vivekasan, 40. Vithit-Vivekasan, 41. Dakshina-Tarkasan, 42. Purva-Tarakasan, 43. Nishvasasan, 44. Ardha-Kurmasan, 45. Garudaasan, 46. Sinhasan, (Vyaghrasan,) 47. Vam-trikonasan, 48. Prathnasan, 49. Dakshina Pad-Trikonasan, 50. Poorna-Pad-trikonason, 51. Vam-bhujasan, 52. Vam-Hasta-Bhayankerasan, 53. Angusthasan, 54. Vikatasana, 55. Vam Angusthasan, 56. Jyesthikasan, 57. Vam-Aradha Padmasan, 58. 59.

Hasta-Bhujasan, 60. Vam-vakrasan, 61. Vam-Janghasan, 62. Vam-shakhasan, 63. Tri-stambhasan, 64. Vam-pad-Apan-Gamanasan, 65. Vam-hasta-Chaturakonasana, 66. Kurmasana (Gomukhasana), 67. Garbhasana, 68. Ek-pada-Vrukshasana, 69. Mukta Vrukshasana, 70. Hata Vrukshasana, 71. Doi-pada Parshvasana, 72. Kanda-Pidanasana, 73. Poudhnasana (Vamardha-Padasana), 74. Vepadhanasana, 75. Vadhava-Sanyukta-Padasana, 76. Ardha-Shabhasana, 77. Vitar-Koormasana, 78. Maha Vikatasana, 79. Apanasana, 80. Gongasana, 81. Mandukasana, 82. Parvatasana, 83. Shalabhasana, 84. Kakilasan, 85. Lolasan, (uttomangasana,) 86. Vishithasana, 87. Hansasana, 88. Pranasana, 89. Kurmasana, 90. Anad-mandirasana, 91. Khanjanasana, 92. Kshemasana, 93. Granthi-bhedasana, 94. Sarvangasana, 95. Samanasana, 96. Bhujanasana, 97. Pavanasana, 98. Matsysana.

Brahmananda, one of the commentators of the Hatha-yogapradipika, says that Vasistha, Vajnavalkya and other ancient sages described 84 postures adopted by the ancient Yogees. He also mentions in his commentary that Gorokshanath, a *Yogi* author of a recent date but of renowned authority, enumerated the total number of appropriate postures amounting to 84,000,00.

Of the 84 postures, as mentioned in the Hatha Yoga-pradipika, some are of an important nature, while others are common. The author of the book mentions ten, as being more important for the performance of the Hatha-Yoga. These are named (1) Swastika, (2) Gomukha, (3) Vira, (4) Kurma, (5) Kukkuta, (6) Uttawa-Kurmaka, (7) Dhanuh, (8) Mastya, (9) Mayura, (10) Sava.

In Patanjali Bhashya, the names of the following postures have been mentioned—(1) Padma, (2) Vira, (3) Bhadra,

- (4) Swastika, (5) Danda, (6) Sopasraya, (7) Paryanka, (8) Krouncha-Nisidan, (9) Hastinisidan, (10) Ushtra-Nisida, (11) Samasansthan.

Accounts of the ways indicating the process in which the postures are assumed have been mentioned in the *Yoga-Shastras*, some of which are stated below : -

1. *Padmasana*.--The right foot should be placed on the left thigh, and the left foot on the right thigh. The hands should be crossed, and the two great toes should be firmly held thereby; the chin should be bent down on the chest, and in this posture, the eyes should be directed to the tip of the nose. This *asan* is favorable to health, and induces the power of *pranayama*.

2. *Virasana*.--Place each foot under the thigh of its side and it will produce a heroic posture *Virasana*.

3. *Bhadrasana*.--Place the hands in the form of a tortoise in front of the scrotum and under the feet,--this will constitute the *Bhadrasanam*.

4. *Swastikasana*. Sitting straight with feet placed under the (opposite) thighs is called *Swastikasansam*.

5. *Dandasana*. Sitting with fingers grasping the ankles brought together and with feet placed extended on the legs.

6. *Sinhasana*. Let the ankles be placed under the testes, the left ankle on the right side of the suture (perenium) and the right on the left side of the suture, let the hands be placed on the knees, and the fingers extended; let the mouth be wide open, and the sight be directed to the tip of the nose while one is in deep contemplation, and it will produce the lionine posture. This posture is much esteemed by the *Hatha-yogees*.

7. *Gomukhasana*.—Put the right ankle on the left side of the chest and similarly the left ankle on the right side, and the posture will be *Gomukha* or of the shape of a cow's mouth.

8. *Kurmasana*.—Closing the anus with two ankles crossed, while the mind is under control, produces the tortoise posture.

9. *Kukkutāsana*.—Having established the lotus posture, if the hands be passed between the thighs and the knees and placed on the earth so as to lift the body aloft, it will produce the fowl posture.

10. *Uttan-Kurmakasana*.—Having assumed the fowl-posture, should the two hands be placed on the side of the neck it would make the posture like that of a tortoise upset. It is called the "tortoise upset" posture.

11. *Dhanusasana*.—Hold the great toes with hands and draw them to the ear as in drawing a bow-string and this called the bow-posture.

12. *Matsyanathasana*.—Place the right foot on the roof of the left thigh, surround the right knee with the left foot and sit with the body twisted and it will constitute matsyanath posture.

13. *Mayurasana*.—Hold the ear with hands placing the elbows on the sides of navel and keep the body erect like a staff, this is called *Mayurasana*.

14. *Siddhasana*.—Place the left ankle on the *membrum virile* (*Medhra*) and thereupon put the right ankle, and this will constitute the *Siddhasana*.

"Of the 84 *ashanas* as mentioned before," says the author of Hatha-Yoga-pradipika, "the *siddhasana* is superior to all

and every would-be *yogee* must learn it. Those *yogees* who become well accomplished in the *Siddhasan*, acquire a special power regarding the advantages derived from the practice of Hatha Yoga. Almost all the minute sensory nerves and other vessels of the body are kept perfectly pure through the influence of this *asan*. The subject may take a long time in acquiring a thorough mastery over this posture, but when one learns it, it is not absolutely necessary for him to have recourse to any other posture. Indeed those who think it a mere waste of time to learn all these postures, may learn this only which will serve his purpose to a great extent.

Constant sitting in this posture tends to exert a most beneficial influence on the body as well as on the mind. Mind remains always filled with a state of ecstatic joy streaming forth as it were from a perennial spring, and this posture alone helps to subserve all other necessary requirements of the Hatha-Yoga such as, *Mulabandha*, *Jalandharbandha* and *Uddinbanda* etc which will be explained in a future issue.

The fact is, posture has much importance in the process of *yoga*. It does not only impart firmness to our body and mind, but most actively help the process of *Pranayams*. Among all these *ashanas* or postures, there are four *ashanas* which have been specially mentioned in the Hatha-Yoga-pradipika—such as 1. *Siddhasan*, 2. *Padmasan*, 3. *Sinhasan*, 4. *Bhadrasan*. But as has been said before, *Siddhasan* has been singled out to be the best and most useful by all the authorities on the subject.

Besides all these, the practices in connection with the postures are calculated to serve as curative agents in many disorders which the human flesh is heir to. As for instance,

the practice of *Matsyendrasan* imparts tone to the digestive organs, promotes appetite, adds strength to the sensory and motor nerves, keeps the whole system pure and renders it immune from all the infections to which the body is susceptible. It removes drowsiness and rouses up the intellectual faculties.

Yogees are seen everywhere in India seated night and day in the same posture without feeling any discomfort whatever, with the head firm on the neck, body erect and straight as an arrow and eyes fixed on the nose or half-opened as if raised upwards to gaze on the central point between eyebrows. It is this posture alone which helps the *yogees* to protect themselves from the various disturbances caused by the inclemency of nature, and renders the body and mind fit for the practice of *yoga*.

RASICK MOHAN BIDYABHUSAN.

MEMORIAL MEMORIES OF BABU SHISHIR KUMAR GHOSE.

UPON receiving the *Hindu Spiritual Magazine* for January, opening its pages and looking upon the face of my highly esteemed friend and honored co-worker in that blessed movement which demonstrates a future conscious and progressive existence beyond the grave, I was astonished. The fact shocked me.

Meditating in the silence for the moment, I said, Is it possible that that brain and those hands that for very many years wrought so wisely and so well, are chilled and stilled into the pale grimness of mortality? It was all too true. There on the first page is pictured the kind, conscientious and intellectual face of the reformer and friend of humanity; and on the next page was the cold untenanted temple, symbolized by the moveless chrysalis from which had emerged the beautiful butterfly, winging its way from flower to flower in the entrancing sunbeams of springtime.

Life and death, like the rising and the falling of the sea-tide are each in their time equally desirable. Before we can have the vigorous blade and the ripened wheat in harvest-time, the external kernel must die in the damp earth. This is evolution's rigid process; and so, before we as human beings

MEMORIAL MEMORIES OF BABU S. K. GHOSE. 117

to be clothed in vestures immortal, the material, which is the temporary vehicle of the divine Atman—the conscious spirit—must, by the inexorable law of nature, return to mother earth. What that which is infinitely superior, be returned to ashes through incineration. Christians bury their dead and so poison the soil with decaying forms and disease-inducing gases. There is no more unhealthy place in the vicinity of a city than a cemetery of the dead.

Annihilation is unthinkable. There is no death to the innermost immortal spirit ; and dying is simply severing the rusted chain that binds the conscious Ego to the fleshly casket ; it may be compared to the rose and the climbing vine which climb along and up the garden wall, blooming unfadingly on the other side.

Babu Shishir Kumar Ghose was no ordinary personage. He was not only an upright and conscientious man—not only a broad-minded thinker and reformer, but he was in the best sense of the word, a saint—a saint whose soul was afire with devotion to India, politically and religiously and in a wider sense, to the whole world of humanity—symbolized : We are Brothers All.

Before meeting Babu Shishir Kumar, I knew literally nothing of the wonderful life and spiritual manifestations of that great and grandly inspired Bengalee Shri Guaranga.

Babu Shishir Kumar, though a Hindu of the Hindus, was in the best acceptation of the word, a devoted Spiritualist—a spiritualist in every way the opposite of the materialist, who, floundering along in the dark, believes that death ends all.

It was this regal-souled toiler for truth and religious liberty, Babu Shishir Kumar, who, while on my fifth journey around

the world as the World-Missionary in the interests of Spiritualism, secured my rooms in the castle of the Maharajah Jotindra Mohun Tagore, a Knight Commander of the order of the Star of India. This Maharajah and Babu Shishir Kumar were close intimate friends and this friendship was the secret of the Maharajah opening the splendid hall of his palace for the delivery of my first lecture in India, upon Spiritualism. Upon this occasion, the Maharajah, at his own expense, issued 300 invitations to the literati of Calcutta, among whom were several editors, government officials and Rajahs. Seldom during a public life of seventy years, did I ever address a more intellectual and cultured audience. It must not be forgotten that thousands of Hindus, after graduating from Indian colleges and universities, proceed to Paris, Berlin, London and America to pursue their further studies.

The Maharajah, through the influence of the lamented Babu Shishir Kumar, permitted the Spiritualists, Hindu and Englishmen, to organize the first Spiritualist society of the country in his magnificent palace Hall. The Hindu character is naturally meditative and spiritual. Burdened, worn and weary with official responsibilities, I magnetically treated the Maharajah for several weeks and I found him well-read in what is termed the Occult.

Never can I forget to the end of mortal life my close social communion, a blending of America and India, with the lamented originator and editor of the *Hindu Spiritual Magazine*. He was a thinker, a scholar and a brilliant torch of intellectual progress. He was also an affectionate, unassuming man, and yet, really great; for all true greatness is based upon goodness, intelligence and consecration to the benefit of all tribes, races and nations.

When meeting this saintly man for the last time, he affectionately threw his arms around my neck, saying in tones as tender as angels use :—" YOU ARE FAR ALONG IN YEARS, DEAR DOCTOR, AND MY HEALTH IS QUITE POOR ; WE MAY NEVER MEET AGAIN IN THE FLESH, BUT WE SHALL MEET AND KNOW EACH OTHER IN THAT BETTER WORLD OF IMMORTALITY. YOUR COMING TO US HAS DONE A VAST AMOUNT OF GOOD TO OUR BELOVED CAUSE—WE BLESS YOU ". My eyes were filled with tears ; for I love my friends and pure unselfish friendship is as abiding as the stars.

While no words of solace can bridge the magnetic chasm of temporary separation of voice and familiar step in the home, yet we know that consciousness, memory and love, are as enduring hereafter as the suns in the heavens. The veil of immortality separates partially for a season—separates to make the re-union all the more enchanting. May the sweetest benedictions of heaven rest upon him in his new and higher life and upon his excellent family to whom he was and still is so devotedly attached.

Having in a measure the gift of clairsentience, I felt—I knew that a dear friend in the orient had crossed the crystal river termed death and I remarked it over and over again to my friends. A few days later, Mr. Sudall my excellent assistant, who is quite a clairvoyant, dropped his hands from the typewriter and said, "There is a Hindu spirit in the library who knew you in India",

"Who is it?" I inquired.

Mr. Sudall replied, "I do not know, as I never saw this spirit before". Intuitionally and spiritually, I felt assured of who it was and a dark shadow of sorrow settled down upon me.

This clairvoyant then said, " Other distinguished Hindus are now here in the library with the one attracted to you and they want you to gather and organize a party of Speakers, Clairvoyants, and physical mediums to traverse the whole land of India in the interests of Spiritualism. The country is now ripe for the investigation and acceptance of Spiritualism which so comforts the mourner, destroys the fear of death and demonstrates eternal progress ".

Our reply to these Indian intelligences was in substance : The finances would be difficult to secure : and then, in a few weeks, I shall have passed my 89th year and have commenced my march onward to *the ninetieth milestone*, looking hopefully to the century mark, for the continuance of my work.

It gives me very great pleasure to know that the *Hindu Spiritual Magazine* will continue to send the good tidings of a demonstrated future life to the world, under the management of the brother and cultured son of its late editor. My heart-felt prayer is that the gods above and the friends on earth below, may long continue to give them health, social assistance and finances, with many years to continue their good work—a work that the immortals of the heavens must admire, bless and glorify.

519 Gayette St.

Los Angeles, Cal., U. S., A.

J. M. PEEBLES M. D.

PUBLIC DEMONSTRATION IN HONOUR OF SHISHIR KUMAR GHOSE.



IN the opinion of the press and the public no meeting held for a similar purpose in Calcutta, within living memory, was so largely attended, so cosmopolitan in character and composition as that held on the 23rd March to express the deep sense of sorrow of the country at the death of and to do honour to the memory of Babu Shishir Kumar Ghose. In no other meeting could be seen such a galaxy of Indian orators representing different sections of the community and holding different shades of opinion, taking part in and expressing heart-felt sorrow at the death of one who was a unique figure in India. Representatives of the different provinces—followers of various faiths—and workers in widely different fields of activity were there—all eager to take part in a demonstration which was the spontaneous action of the nation—to worship its hero. An Indian daily, in a leading article, very aptly says : “ The representatives of practically all the different provinces of India were present ; almost every religion was represented ; in the body of the hall could be seen the costume of every province : “ Dhuti,” hat, coat and pant, “ choga” and “ chapkan.” “ pagree,” Punjabee Jurreta and Mahratti Peaked Pugree—all were there and so were those personages who should be there.

Indeed, the meeting brought to our recollection the old Congress."

Indeed, though the proceedings were conducted with all the solemnity and gravity that the occasion demanded, the meeting presented a most picturesque spectacle. Add to this again that all the great men seated on the dais in that historic hall were either personal friends of the illustrious deceased or held him in the highest reverence. Among those present were Maharajas, Rajas, Zemindars, Lawyers, Doctors, Scientists, Judges, Members of the Viceroyal and Provincial Councils, editors, authors, merchants, Pandits etc, etc, representing different pursuits and vocations, and these were Hindus, Europeans, Indian Christians, Parsees, Jews, Jains; nay Bengalees, Mahrattas, Madrasees, Punjabers, Marwaries, Beharies, Sikhs, U. P. men, Central Provinces men, East Bengal men etc., etc. The Indian press was thoroughly represented. Indeed, so great was the zeal evinced that long before the appointed hour, the centre and lobbies of the vast hall had been packed, and all available seats occupied, till by 5 o'clock even standing space was wanting.

Punctually at 5-30 P. M. the Sheriff of Calcutta declared the meeting open. Dr. Rash Behari Ghose, M., A., D. L. C. S. I., C. I. E., the recognised leader of the middle classes of Bengal, proposed H. H. the Maharaja Bahadur of Durbhanga, K. C. I. E., to take the chair, and Mr. R. D. Mehta C. I. E., the well-known Parsee leader, seconded the proposal. After the premier nobleman of the Province had assumed the chair, the actual proceedings commenced with the singing of a Bengalee song specially composed for the occasion under the auspices of the well-known Vaishnava

body "the Bharat Dharma Mandal and sung by Pandit Nityananda Goswami, a much-respected Vaishnava leader who traces his descent direct from Lord Nityananda. The song, translated, runs thus :—

Lo ! Cries Mother Ind—
 Her precious gem is gone,
 She has lost her Sisir to-day—
 Her child,—her very own !
 Joy gone, and all around hangs
 Deep sorrow's gloom drear,
 He is gone—no more his words sweet
 Would console thee, Mother, and cheer !
 A Worker keen, A Vaishnava hero—
 Whose life's noble mission lay
 In preaching Lord Gauranga's faith
 That done—passed away.

The song over, the President reads a few from a huge mass of telegrams and letters received from leading men of almost all the districts and sub-divisions expressive of their heartiest sympathy and co-operation with the demonstration. The President then rose, amidst loud cheers, to deliver his address. He said :—

Gentlemen,—As you are all aware we are met here this afternoon to express our deep sense of sorrow and loss at the death of Babu Shishir Kumar Ghose and to consider the steps which ought to be taken to perpetuate his memory. I need hardly say I feel it a high honour to be called upon to preside on this occasion as I am in entire sympathy with the object of this meeting.

Our late friend died on the 10th January last at the ripe age of 71 after a most distinguished public career as a patriot, a journalist, and a religious leader to his people for upwards

of forty years. He was the founder of the *Amrita Bazar Patrika*, which began as a village vernacular weekly newspaper in 1869. Three years later it was published in Calcutta. In 1879 it was printed in English, and was converted from a weekly into a daily paper in 1891. Under the inspiration of Shishir Kumar Ghose the *Amrita Bazar* became a powerful representative of middle class opinions, and the articles which came from his pen were always full of knowledge written in brilliant English, terse, occasionally sarcastic, but always enlivened and permeated with flashes of humour which lighted up the subject with which he was dealing and made it most interesting to his readers. People might not agree with his politics, but all were forced to admit that the opinions he expressed were those of a thoroughly patriotic and an entirely honest man. But it is not particularly with the journalistic phase of his work that I care to deal with. This side of his character has already had ample justice done to it by the public press on the occasion of his death. He was doubtless a great journalist, a great political leader, and the staunch supporter of civic reforms. It was he who persuaded Sir Richard Temple to grant an elective municipality to the city, and he was one of Lord Ripon's right hand men, when that Viceroy inaugurated his great scheme of local self-government. Although he retired from public life, long before his death yet his name carried with it high esteem of the officials as His Honour the Lieutenant-Governor was pleased to say in his kind letter of condolence to Babu Moti Lal Ghose. But great as he was in the field of political affairs, he was a still greater leader in the realm of religion. About ten years before his death he retired from the active work connected with news-

paper in order that he might be entirely free to devote the remainder of his life to those higher spiritual interests which, after all, constitute the real and true life of man. He saw that God was behind all things and all events, and that nothing was done by Him on the physical plane amid things that are seen and temporal for any merely material purpose. Everything was ordained and penetrated by a Divine moral and spiritual order for the developing and unfolding of the higher life in man until, in the fulness of time, he became a true son of God—one with his Father in Heaven.

It was his desire to enter more and more into the true knowledge of God that led Shishir Kumar Ghose often to retire to his retreat at Deoghur and to pass his time there in pure devotion. He counselled the Hindu to divide his life into successive stages, each leading to the path like the steps in a ladder up to Heaven. These stages are as follows : 1. The learning period spent by the pupil with the preceptor. 2 The working period, the life of the householder, during which such enjoyments as virtue, wealth and pleasure may be gained. 3. The period of retirement, when his active labours being over, he may retire to some lonely place or shrine for the subdual of his senses, and 4. the Yoga period or practical renunciation of the world in order to be in communion with God as far as that is possible in this life. Such he thought, in accordance with all our stages, was the way to promote the ideas of human development. This was undoubtedly the course of life which our late friend marked out for himself and right faithfully did he pursue it. During the earlier stages he was much indebted to the example and teaching of his elder

brother Basanta Kumar, a pious and learned man who died at an early age.

In his retirement he would count his beads and utter the name of "Hari" or God one lakh of times daily. This he did for five years together incessantly. He also held Sankirtan with his brothers or other members of his family daily for ten years. He often went into ecstatic states during this latter period of his life, and received the impulse to write his great work on the life and teachings of Chaitanya, the Prophet of Nadia. The Vaishnavism of which our friend was such a staunch advocate is a catholic religion with "Love to God" as its watchword, and it recognises no distinction of caste, creed, colour or race. All men and women of whatever race or religion are welcome to come into its fold. He was instrumental in popularising Vaishnavism in America, where there are many converts to its faith, resulting in the erection of a Vaishnava Temple in Chicago. Shishir Kumar Ghose was firmly convinced that Vaishnavism would eventually become the religion of the whole civilized world.

The object of "The Spiritual Magazine" which he edited in his later years was to dispel materialism and to convince agnostics that there was an active life beyond the grave. As an advocate of a purely spiritual religion, he succeeded in gaining the friendship of such men as Professor Crookes and Mr. W. T. Stead and many others who wrote to him in warm appreciation of his good work in the religious realm.

In his later years he was a fine looking personality of saintly appearance; his hoary head was a crown of glory, and his countenance symbolised the perfect peace which reigned within. He died as he lived. A few hours before he passed away

he went through the last proofs of his great book, and then remarked with a smile, "Lord, this is my last work in this life. I offer this humble flower at thy Lotus feet." He then reclined on his pillow, shut his eyes, and passed away.

Good men never die. They become a greater power after they have passed into the Unseen that they were while yet amongst us. And it is to emphasise this truth that we are met together here this afternoon to honour the memory of Shishir Kumar Ghose, and to consider the form which his memorial should take.

I have pleasure in calling upon Babu Surendra Nath Banerjee to move the resolution.

Mr. Surendra Nath Banerjee, the premier Indian orator, moved the first resolution which ran thus:—

"That this meeting places on record, its profound sorrow and its sense of the serious loss which the country has sustained by the death of Babu Shishir Kumar Ghose, who was a most prominent leader of political thought and a man of high spiritual attainments, who rendered eminent service to the cause of independent journalism in this country and in the field of Bengali literature and whose life was a memorable record of solid work done unostentatiously for the advancement of his countrymen."

In moving the resolution Mr. Surendra Nath delivered a long and thrilling speech, speaking of Babu Shishir Kumar in the highest terms. He called him "the Prince of journalists." He said that they had gathered to render an act of national homage to one who loved his nation very dearly and with all passionate devotion. He said:—

"The task of a journalist is one of great responsibility. In India it is one of peculiar difficulty. The new Press Act

which—I will be supported by the galaxy of English Councillors, when I say,—hangs like a sword of Damocles over the Indian journals,—it acts like a halter round their neck. From Government they receive no encouragement—little or ~~no~~ encouragement—unless it be encouragement in the shape of an occasional warning administered to them. (Laughter). The public are indifferent and apathetic and even critical. He, under all circumstances, should be free from all prejudices and need equally be ready to praise. Sir, it is held in some quarters that all a journalist has got to do is to criticise and to find fault with, and occasionally to indulge in revels against the Government or the public. This is not my conception of journalism, that was not the conception of journalism of Babu Shishir Kumar Ghose. (Hear, Hear.) The journalist is the guardian of the public interest—is the exponent of public sentiment—is the protector of public reputation. He guides, deals, and reflects public opinion on the measure, that he truly represents public opinion, in that measure he is able to guide and control it. The measure of his influence depends upon the fidelity with which he discharges his trust. Looking at the question from this point of view, a faithful journalist is in a sense the true leader of public opinion. Babu Shishir Kumar Ghose was a journalist of this type. Faithful to his high mission, he accomplished his task with devotion and zeal. He was not destined to live in these days of subsidized journalism. If he had witnessed this later development in the prime of his life we know what sense of indignation would have filled his manly breast and what he would have thought of those members of his profession, who have debased their noble calling.”

The speaker next described how the *Amrita Bazar Patrika*, the creation of Babu Shishir Kumar, being transplanted, as a small sheet journal, from an unknown village into the very centre of Indian activity, at once leaped into fame, prominence and power. Babu Shishir Kumar introduced into journalism novel methods by his writings. "Stories," said the impassioned speaker, "were invented, the inexhaustible resources of Hindu Mythology were ransacked to meet the requirements of the reading public of the country with a distinct, definite and precise object in view, namely, the brilliant and humorous elucidation for some great truth or some important principle to be adopted in the administration of this country. Behind the occasional paroxysms of these humorous displays there was a true incandescent patriot with the holy glow—love of country. As a man, as a journalist as a great spiritual and political leader, the love of country was the dominating passion of his heart resounding in all that is concrete, all that is spiritual. The latter part of his life was spent in vigorous researches for Vaishnava literature. I will not detain you any longer. A pioneer in the Vaishnava literature, a journalist, a political leader, a spiritual guide; such was Shishir Babu, who has gone away from our midst winged to the mansions of the blessed, but his work remains with us, it lives and will continue to live incarnated in the life of the nation. (Hear, Hear.) In the aims with which he acted, in the ideals, which he hoped to mould in the country, he saw the elevation of our race. Therein lies the true immortality of the great man."

The above is only a very brief summary of what Mr. Surendra Nath said on the occasion. Sir Gooroodas Banerjee

Kt., the hoary headed Ex-Judge of the Calcutta High Court, in seconding the first resolution, made a deep impression on his hearers when he delivered his beautiful speech in a weak and shaky voice, the result of a serious illness from which he had recovered only a few days previously.

Sir Gooroodas said that he deemed it a great privilege to be permitted to take part in the proceedings and offer his humble tribute of respect to the hallowed memory of Shishir Kumar Ghose. He observed that even the eloquence of such a great orator as Mr. Surendra Nath Banerjee failed to exhaust the description of the many-sided activity of Babu Shishir Kumar. The very brightness of the great luminaries like Shishir Kumar, he said, made it difficult to delineate their detailed features. He would, therefore, dwell upon only a few prominent features of the noble character.

Sir Gooroodas continued :—As a prominent political leader Shishir Kumar's great merit lay in his being the first to perceive that the real political progress of the country consisted in the masses becoming awakened to a due sense of their political rights and duties. This was only an anticipation of his subsequent spiritual development. He felt for all, but most for those who wanted his sympathy more. His democratic leaning was not the result of any ill-will towards the aristocracy but was the outcome of enthusiastic good will for the masses. That is why notwithstanding his pronounced democratic predilections, still the leading members of the aristocracy were his sincere admirers and fast friends as this very meeting and the presence of your Highness here testifies. Upon certain political questions his views differed from those of his contemporaries, but that was perhaps because he

was much in advance of his time and saw the forecast of the future of which others had not yet caught any glimpse.

But, depend upon it that there could not possibly have been anything wrong or sinister in his political principles; for the author of "Amiya Nimai Charita," the apostle of the religion of universal love could not harbour any ill-will or hatred towards any race or individual. He believed that the British rule in India was established by the will of Providence. And if he asked for large concessions it was owing to his belief that England was just and would readily grant such concessions.

As a journalist the pungency of his criticism of public men and measures was one distinctive feature of his writings. He wrote strongly because he felt strongly for the wrongs. For the time being the wrongs carried him away. But bitterness was no part of his writings. His very strength sometimes constituted his weakness and his writings were sometimes considered to be bitter. But they had always the saving grace of humour and bitterness was as far from his nature as anything could be.

He has been rightly described as the master of journalism in India. The previous speaker has told you that his style of writing was somewhat quaint. I however do not think so; it was rather his originality. His style of writing was not borrowed from any one but was peculiarly his own. Originality in this as in most other matters was his special merit. He was a favourite child of nature who had lavishly endowed him with some of her best gifts and he was well able to depend upon his own resources without having to borrow from any one.

In manners he lacked, I might almost say, he hated all artificial polish; but behind the somewhat rough exterior, if

you choose to call it so, there was a charming sweetness, simplicity and frankness which impressed everyone who had the pleasure of close acquaintance with him. Indeed no panegyric pronouncement, no high coloured picture we can depict him with, can come up to the mark—he is above them all.

It was in his retirement that Shishir Kumar Ghose wrote those wonderful Bengalee books, the “Kalachand Gita” and the “Amiya Nimai Charita.” They furnish a literature at once most ennobling and yet so simple that the humblest capacity can very well profit by it. The “Amiya Nimai Charita” will ever rank as one of the greatest books in the Bengali language.

He mixed in politics, carried on journalistic controversies, had his bickerings and contentions with others, but all the while his serious thoughts were centred in God. Of him this may be truly said :—“ As some tall cliff that lifts its awful form, swells from the vale. . . etc. etc. Eternal sunshine settles on its head.”

And now in that eternal sunshine, in the abode of the blessed and far removed from the clouds and storms of the sublime region Shishir Kumar has his rest. He has left his countrymen one and all—friends and opponents—to mourn his loss and to have this consolation in their sorrow that though he is gone he did solid work for them and his life teaches the noble lesson that on spiritual advancement lies the salvation of man.

Babu Saroda Charan Mitra, M. A. B. L., ex-Judge of the Calcutta High Court, who was to have supported was unavoidably absent on account of illness

He however sent the following letter to the President which was read at the meeting :—

“ I am very sorry, ill-health compels me to stay at home and prevents my taking part in the proceedings to-morrow to commemorate the life-work of a truly great Indian. Thirty-six years of intimacy, conversation and constant interchange of ideas, created in my mind an admiration for him. His unfailing humour, love of country, sympathy for the poor and the oppressed, keen love of justice and fair play, and, above all, his spirituality made a lasting impression on me. I always felt whenever I parted his company, that I had known more during the immediately preceding period and was a better man with better ideas. Memory and imagination he possessed both in an extraordinary degree and even in broken health the strength of his intellect was unabated. He was a literary man but not a literary recluse. He was devoted to work “ (Karma),” but “ bhakti ” was the essence and spring of his actions.

“ I first came in contact with Babu Shishir Kumar in 1874. His magnetic influence attracted me as soon as I ceased to be a college student. Sir John Campbell was then at the head of the local administration. He was a “ Tiberias,” as the *Indian Observer* called him, and Babu Kristo Das Pal, the able Editor of the *Hindu Patriot* and Babu Shishir Kumar, the Editor of the *Amrita Bazar Patrika*, had friction with him, a friction unavoidable by independent journalists. They were both denounced in the Bengal Administration Report, but both were within their rights in their denunciation. Fish-ness and loss of independence from nervousness were no parts of their nature. Babu Shishir Kumar had in addition in a

strong degree devotion to God which has always been a protection against nervous fear.

"The period of Babu Shishir Kumar's life most replete with interest to me as a citizen of Calcutta was when the agitation for the introduction of the elective principle of representation in the Municipal Corporation of Calcutta was going on. Sir Richard Temple was then the Lieutenant-Governor of Bengal. The elective principle was opposed either wholly or partially by an influential portion of the public press but the *Amrita Bazar Patrika* was a powerful advocate. Sir Richard Temple was himself a friend and admirer of Babu Shishir Kumar and Babu Shishir Kumar went beyond the duties of a mere journalist and took ample but legitimate advantage of the confidence Sir Richard had in him. I saw them on several occasions conferring on the Corporation Bill then pending in the Bengal Council.

"Babu Shishir Kumar's 'Amiya Nimai Charit' has always been a favourite book of mine and it will always mark him as a literary hero. It breathes spirituality, every page of it. It seems to be an inspired production. His other works and writings have also great literary merit."

Principal Heramba Chander Moitra, M. A. of the City College, one of the prominent leaders of the Brahma Samaj, supported the resolution with a most eloquent speech. We give below a brief outline of his speech.

He said that was not an occasion to attempt a historical portraiture of the distinguished man to whose memory they had assembled to do honour. The thought which most occupied his own mind at that moment was that Babu Shishir Kumar had done work which, it might be said

in the language used by Mr. Gladstone on a memorable occasion, "was written upon the page of the nation's history." He had given a new impulse to Indian journalism. Fearless independence, originality and humour were the distinguishing features of his utterances as an editor. His parables and sarcasm were wonderfully effective weapons of attack. No one who knew anything of the history of the "Amrita Bazar Patrika" would be ignorant of the feat achieved by Babu Shishir Kumar Ghose in transforming the paper into an English journal within a day of the passing of the Vernacular Press Act. That was a feat of which any journal in the world might be proud. Babu Shishir Kumar Ghose was a man of many-sided activity and a remarkable trait of his career was the union of strenuous work with intense religious emotion of a notable type. By his work as a journalist he had done as much as any man in India to make public opinion a power and in honouring him they honoured the forces which make for progress.

Mr. A. Rasul, Bar-at-Law, the distinguished leader of the middle-class Mahomedans of the Province, in supporting the resolution said that the death of a man like Shishir Kumar Ghose would be an irreparable loss at any time, but at this critical time it is nothing short of a national calamity. Humanity knows no religion nor caste and he was a great advocate of humanity. If he detested anything he detested oppression. His heart was moved at the slightest oppression and he was often seen to shed tears. Babu Shishir Kumar's services to his country have been innumerable and although we can no longer have his services the only way we can do honour to his memory and at the same time serve our mother-land is to follow

in the footsteps of the late illustrious Babu Shishir Kumar Ghose.

The resolution being further supported by Babu Damoderdas Burman, a leading Marwari merchant, was carried with acclamation.

The second resolution was moved by Mr. A. J. F. Blair, formerly editor of the *Englishman* and now editor of the well-known Calcutta evening daily, the *Empire*, and a much respected and distinguished figure in Indian journalism. The resolution ran as follows:—

“That this meeting is of opinion that a suitable memorial be erected to commemorate the life-work of the illustrious deceased and that necessary funds be raised for the purpose.”

Mr. Blair said:—

“Your Highness and Gentlemen,—I deem it a privilege to move this resolution and to add my humble tribute to the memory of the great man whose loss we all deplore. Every country has its saints and its warriors, but as a rule the saints are not warriors, and the warriors are not saints. It was a part of the greatness of Shishir Kumar Ghose that he combined in his own personality those two apparently irreconcilable elements. As a warrior he did not battle with his sword; but he and his distinguished brother—who is still with us—forged for themselves an even mightier weapon, which they wielded together for forty years with results that are written deep in the history of Bengal.

“But, gentlemen, we should be doing a grave injustice to the memory of the dead if we regarded him merely as a great publicist or even as a great nation-building force. He was both of these things, it is true, but he was something better and

higher than either of them. His contributions to the religious and spiritual thought of this age constitute his most enduring fame. Speaking personally,—and here I feel sure that I speak for many of my fellow-countrymen—it was in that wonderful book “Lord Gauranga,” that I obtained my first startled glimpse into the spiritual depths of the Hindu mind. From the moment of that revelation I came to regard its author in the light of a spiritual Guru ; and although many years intervened between my introduction to the book and my introduction to the man, when I did meet him in the flesh, and fell under the charm of his personality, I felt that here was a teacher whom I had known intimately ever since I came to these shores.

“Gentlemen, it is given to few of us to please everybody—least of all to a great controversial journalist in a country which is still a stranger to the spirit of compromise. Shishir Kumar Ghose fought with the button of his foil, and never touched his adversary without drawing blood. Such a man inevitably roused bitter opposition and hosts of critics, detractors and enemies. I myself never professed to approve of everything he said and did. But there were two things about him which I venture to assert his bitterest enemy never dared to call in question. The first was the absolute integrity of his motives. The second was the consummate craftsmanship of his journalistic method. No journalist could help admiring such a master of satiric expression.

“The warrior has now unbuckled his armour, having fought a good fight. Let us see to it that his memory and his example inspire us to live, as he did, for this great country which, whether we are Indians or Britons, has the first claim to our thoughts, our affections and our lives.”

In connection with this resolution we beg to quote a few sentences from a letter received from Mr. Dudley B. Myers a leading merchant of Calcutta, who had to leave the city suddenly. Mr. Myers wrote :—

“I very much appreciate the honour you do me in asking me to speak and were I to be in Calcutta I would gladly respond and add my tribute to the memory of one who, although personally unknown to me, has nevertheless been closely mixed up in my thoughts and interests during the past year and who, apart from his many other services to his fellow men, has claimed my respect and admiration as the earnest leader in India of the modern movement in higher spiritualism which I have so much at heart.

“I very much regret that Babu Shishir Kumar's long illness prevented my coming into personal contact with him since first I commenced to correspond with him, but I can assure you that the common interests which brought us into communication with each other constituted from the start a bond of union which it required no personal association to cement.

“I shall be very glad to identify myself with any movement which has for its object the raising of any form of memorial in Mr. Ghose's honour and I beg that you will put me down as a subscriber of Rs. 100 to any fund that may be started for such purpose.”

The Hon'ble Mr. G. K. Gokhale, C. I. E., the eminent Marhatta leader and member of the Viceroy's Legislative Council seconded the resolution with an eloquence which was peculiarly his own. Mr. Gokhale said :—

Maharajah Bahadur and Gentlemen,—I first met Babu Shishir Kumar Ghose ten years ago, and the impression, which he then made on me, remains with me to-day. It is true, that even before meeting him I had formed a very high idea of him, because I had heard a great deal about him from my master, the late Mr. Ranade, who always spoke of him in terms of great admiration and affection; but it was not till I actually met him that I realized what a wonderfully interesting and inspiring personality his was. What struck me most in him was the combination of deep spirituality with passionate patriotism, and this combination produced another combination of two seemingly contradictory qualities—deep peace and great restlessness of mind and energy. His patriotism made him a restless and incessant worker in the service of his country, and yet behind it all was deep peace, born of true spirituality. Often, in the midst of a strenuous argument, when he was emphasizing his point of view with all the energy of his powerful mind, he would suddenly break into a gentle smile, and change the subject with some affectionate enquiry of a personal nature, thus giving us a glimpse of the peace that lay underneath his restlessness, and showing that in the midst of the din and turmoil of practical life, he could, when he chose, withdraw himself into an inner sanctuary, there to be alone with his maker. Such a man possessing the dynamic power which comes from the intensity of conviction and that quiet strength which springs from faith was bound to attain greatness not only in India, but anywhere in the world, and it is no wonder that Shishir Babu exercised such vast influence on his times and surroundings in this country. Gentlemen, it

is not for me to dwell before a Calcutta audience on the great and lifelong services which he rendered to us. We lose in him a great spiritual teacher, a true and earnest patriot who loved his country, as few love her, a vigorous thinker and a courageous and strenuous worker. I am sure that when the history of these times comes to be written, Shishir Babu will occupy a foremost place among the makers of modern India. And now that his brave, earnest and simple soul has passed away from our midst, I think we owe it to ourselves that we should not allow his memory to fade from our minds. The lives of such men as Babu Shishir Kumar Ghose are a possession to the country, and they are rich heritage for succeeding generations. I, therefore, trust that this gathering will take steps to perpetuate Shishir Babu's memory in a suitable manner, and, thereby, show that we are not unmindful of the debt under which he has laid us by a life so nobly spent in the service of our mother-land.

Dr. S. K. Mullick M. S. M. D., in supporting the resolution, delivered a long speech which was much appreciated. The resolution was further supported by Haji Noor Mahomed Jackeriaah, a leading Mahomedan merchant and by Mr. K. P. Chatterjee, editor of the *Panjabee*, a leading Hindu paper the Punjab.

The next resolution was to have been moved by the Hon'ble Mr. M. Muzharul Huque, Bar-at-Law and a Mahomedan leader of Behar. As, however, he was unable to attend on account of sudden illness of a serious nature in m.y, for which he expressed regret in a letter to the President, the Hon'ble Babu Bhupendra Nath Bose, M.A. B.L., member of both the Viceregal and Bengal Legislative

Councils, moved the resolution which ran to the following effect :—

“That in order to give effect to the foregoing resolution, the following gentlemen, with power to add to their number, be formed into a committee, to be called ‘The Shishir Kumar Ghose Memorial Committee.’”

The committee was composed of practically everybody who is anybody in the country with H. H. the Maharaja Bahadur of Durbhanga as President and Ray Yatindra Nath Chaudhury as Honorary Secretary and Treasurer.

The Hon’ble Babu Bhupendra Nath then read the following list of donations promised on the spot :—

The Maharaja Bahadur of Durbhanga Rs. 800; the Maharaja Bahadur of Cossimbazar Rs. 500; the Raja Bahadur by Balasore Rs. 500; Ray Yatindra Nath Chaudhury Rs. 500; Babu Brojendra Kishore Rai Chaudhury Rs. 500; Mr. P. D. Acharya, Bombay, Rs. 500; Babu Hirendra Nath Datta Rs. 250; Mr. Dudley B. Myers Rs. 100; Babu Golabrai Poddar Rs. 100.

Babu Bhupendra Nath Bose next delivered a beautiful speech, a summary of which will be published in our next issue.

As the Hon’ble Rai Sita Nath Roy Bahadur could not attend, his elder brother Rai Janoki Nath Roy, a multi-millionaire and leader of Eastern Bengal, having spoken in its support, it was carried with acclamation.

The Hon’ble Mr G. M. Chitnavis, C. I. E., the most important leader of the Central Provinces, then moved the fourth resolution which ran as follows :—

"That a letter of condolence over the signature of the Chairman of this meeting be sent to Babu Moti Lal Ghose as representing the bereaved family."

Prof. J. R. Banerjee, M. A. B. L., Vice-Principal of the Metropolitan Institution, and an Indian Christian, having seconded the resolution in a most eloquent speech, it was adopted unanimously.

With a hearty vote of thanks to the chair proposed by Rai Yatindra Nath Chaudhury M.A. B.L., who belongs to an old aristocratic family of Bengal, and seconded by Babu Hirendra Nath Datta M.A., B.L., Attorney-at-Law, the meeting separated at about 8 P. M.

PSYCHOGRAPHY.



view of the coming appearance of Dr. Coates' new work, entitled "Photographing the Invisible," the following paper from him will be read with interest by our readers.—Ed.]

Extraordinary as are the claims made by Dr. Alfred Russel Wallace, O. M., F. R. S., and others less eminent, that psychic images—invisible to the human eye—can be photographed, they fall very much behind the claims made that psychic figures, faces and forms, as well as written messages from departed ones, appear on photographic plates which have never been exposed.

The evidence for this should be well substantiated by competent and reputable witnesses before being accepted. The persons who can testify must also have had actual experience in this phase of research. In the limited space at my disposal, I can do little more than define the title of this article, and give one illustration out of many :

Psychography. G. *psuche*, soul of mind ; *graphien*, to write, means writing by soul or thought-power. All writings, signs, figures and portraits, which have been precipitated on paper, slates, etc., by occult means, are of this order.

In ancient times, writings have—we are told—been thus received. In the Hebrew Scriptures—Old Testament—many

cases are recorded of which the writing "on the plaster of the wall of the king's palace," during the impious feast of Belshazzar in Babylon, is a notable instance. Those occult writings which have been obtained in modern times, may not be so terrifically prophetic in import, but the characteristics are similar, *i. e.*, they have been produced by the power of mind or thought acting *directly*, and not by the fingers of mortal men. Behind the designs and letters intelligence is indicated by that which is presented. These facts have been testified to by many thoughtful men and women of standing during the last 60 years. I, however, limit my research at the present to psychographs, obtained on photographic plates.

In the notable experiments conducted by Mr. J. Traill Taylor with Mr. David Duguid, "The Glasgow Trance Painting Medium," in London, in 1893, it was discovered by three peculiarities, viz :—

(a.) The lighting of the psychic figures being—often—different from that of the sitter.

(b.) The focussing being often different too, and

(c.) By the employment of the binocular stereoscopic camera, that the psychic forms were not exact in their relation to the sitter. It was clearly a fair inference, that these soul or thought pictures of objects or of departed ones, did not come on the plates at the same instant of time as the sitter, on whom the plate was exposed. The deduction being, that these invisible objects and persons come on the plates without the ordinary laws of photography in fact, affect the plates by a light of their own.

It, then, these results were obtainable by some fluorescence other than light, pictures might be got on the plates without using camera at all.

Following up the deductions arising out of the experiments referred to, Mr. Andrew Glendenning was the first in Great Britain to get results without the camera. As Mr. W. T. Stead has said, "No one was better qualified." Mr. Glendenning was a man of great ability, sterling character, and perfectly familiar with Spirit Photography years before the Taylor-Duguid research, and one who would report faithfully success or failure of the new experiments. I give one case out of many just now :

Mr. Glendenning says : "In recent experiments I used twenty-four plates, and obtained abnormal images on nineteen of them. Some of the plates were not handled at all by Mr. Duguid. Some he did not so much as see till I removed the dark paper wrappings from them and put them into the developing tray. Sometimes he requested me to develop and fix the plates myself, without any help from him, as he preferred to be merely an onlooker of my manipulations. Nos. 1, 2 and 3 were the clearest of the first night's experiments. The plates and the chemicals were supplied by me."

I could give a number of other cases of psychography, by experiments since then, including my own, but these must be postponed, and will be dealt with in "Photographing the Invisible."

The light by which the plates are affected, is other than sunlight, flashlight, electricity or other artificial lights. It is invisible. What this light is, is not as yet clearly defined, but it is present. The chemical changes in the plates being due to that light.

In my own experiments, and in the cases mentioned, the plates were either in the usual photographic slide, or wrapped up in light-proof material, and were—except as recorded by Mr. Glendenning—held between the palms of the hands of the experimenter and the psychic. In some cases the corners of the packet containing the plate or plates were held only. We reach another point, and that is: we infer that there comes from the hands of the psychic and experimenter an aura or magnetism, which affects the plates, and prepares them for the operations of the unknown—but actinic—light. Without repeating the evidence given in "Human Magnetism" and "Seeing the Invisible," it is clear that the plates can be chemically altered by the radiant rays—invisible—which proceed from the hands of the experimenter.

But admitting that it is scientifically demonstrated there are light and other emanations—of a subtle and occult character—radiating from the human body, these would not account for the psychic figures, faces and written messages which are obtained. The invisible light and the nervauric or psychic forces must be directed by intelligence. *Intelligent messages can only come from intellects capable of sending them.*

Whose intelligence is operative in all these cases, capable of giving the features of departed persons, instruction by symbols, and communications clearly written? This question is not one readily answered. It cannot be satisfactorily explained here. But as we have seen that many psychic pictures have actually come in response to the sitter's thoughts; have come in fulfilment of promises made—through psychics—from those who are no longer clothed in the flesh, it is a

reasonable deduction that their thoughts, too, were operative, if not the actual cause of psychic results.

In the final analysis it is thought-power, and that only, which is operative, and thought suggests the thinker. Such is the power of thought—not ordinary every-day thoughts, but thought acting sub-consciously—it is not only impressed, and our lives for good and ill affected thereby, but the photographic plates are also made the means of its transmission ; psychography, as well as spirit photography, presenting distinct evidence for the claim that "Intelligences in the Invisible are still operative in this life." We know that our thoughts—under certain conditions—have not only psychic, but motor force. The facts of psychology demand examination, and the subject is here tentatively submitted for consideration, as the whole throws an important side-light on Telepathy and power of Suggestion in Healing at a distance.

JAMES COATES, PH. D., F. A. S.

Author of "Seeing the Invisible," "Self-Reliance," etc.

SOME SYLLABLES OF THE AFTER LIFE.

— :-(X): —

[OUR interest in getting particulars of the mode of life to be led hereafter never flags. Indeed, we never fail to collect materials under this head, as far as obtainable, for the readers of this Magazine. We therefore quote with pleasure the following deeply interesting paper from the "Occult Review," written by "M. S.," one of its most prominent contributors.—Ed.]

"I sent my Soul into the Invisible,
Some syllable of the After life to spell;
And by and by my Soul came back to me
And answered, 'I myself am Heaven and Hell.' "

Omar Khayyam.

It has occurred to me that it might be helpful to some who are vainly seeking more definite ideas about "death" and what comes after, if I were to give some of my own deductions as the result of numerous experiences poured into my ears at different times during the last ten years. I think I may safely aver that never has a day passed without bringing some spirit entity to speak to me. Many have volunteered their personal experience of death, and from others the required information has been elicited by dint of questioning. What has always impressed me most is the vagueness of the teaching of Christian pastors and masters on these subjects. This is only too clearly evidenced by the utter astonishment, not to say dismay, of ninety-nine out of a hundred spirits who have found

all so strange and unlike anything they were taught to believe as true. Many professional men, like doctors, barristers or scientific men who have been agnostics here, generally express to me their pleasure and astonishment at finding consciousness and mental power so much enhanced and so many opportunities offered, to those who desire it, of advance in knowledge along their own particular lines of research. "You talk of us as the dead," said one, "why, we were never so much alive before ; you can't imagine what prison house the body can be."

Orthodox people, in my experience, gravitate between two opposing ideas equally untenable—one is that the loved one is at rest and peace in the grave where he will remain, until on a distant unspecified day an angel with a mighty trumpet blast will wake up all to a bodily resurrection, or that immediately the "Soul" has left the body it is ushered straight into the presence of the Great First Cause who sits on a white throne surrounded by saints and angels playing on harps and ceaselessly hymning His praises. I shall never forget my deep but silent terror as a small child brought up in Edinburgh by the strictest sect of the Calvinists, when in the words of the well-known hymn I was forced to think of Heaven as "an eternal Sabbath day." Up to then my Sabbath days had been anything but unalloyed bliss. They were associated with best clothes, tight and uncomfortable, straight hair tortured into curls foreign to its natural bent, long interminable prayers and sermons of which the text and general outline had to be remembered and quoted ; no story books to read only dull sermons far beyond one's immature comprehension ; no laughter or jokes on mundane matters, only solemn

dulness and pious depression ! The absurdity of some conventional ideas of Heaven and the hereafter has been caustically exposed by Mark Twain in his recent book, *Captain Stormfield's Visit to Heaven*. In this the author ridicules the idea that haloes, wings, harps and golden crowns are served out like so many stage properties to all and sundry as soon as they arrive from the earth sphere.

Wings, I am frequently told, are not necessary to convey the denizens of the astral world from one part to another. A strong desire, wish or intention is sufficient to take them where they would be. The old fairy tale of the "wishing carpet" is much nearer the truth of things than the birds' wings with which mediæval painters and poets endowed their angels. At the same time, I fancy if wings be necessary to the happiness of any one, he or she can think them on just as easily as they can think themselves into any costume they fancy, as I am assured can be done. What a comfort that must be and what a great saving of mental wear and tear ! Once when I was a good deal worried by a very undesirable entity whose threats rather scared me, I prayed for protection and was granted it on the spot. The messenger who came to my assistance and whom I saw clairvoyantly had dazzlingly white wings, and when I asked him the reason, being under the impression that wings were not necessary, he replied that it was quite true, but that as he thought I might expect to see them, and look upon them as the proper appurtenances of the angel messenger, he had "thought himself into those wings" as he came down to me !

As far as I can gather, "haloes" are not suddenly put on after death ; they have to be grown as it were all the time.

They are emanations from one's soul and spirit. The man who is highly developed mentally and spiritually always carries his golden halo around his head, if only our blind eyes could see. Many clairvoyants *can* see the light of varying tints—"the aura" which surrounds all of us—though, alas! it is not always beautiful! The yellowish light, seen around the head of some holy man or woman by a semi-clairvoyant disciple, was no doubt the origin of the saints' halo, represented generally in pictures by a thin circle of gold round the head. I have been told that often an angel messenger, bent on some errand of mercy, will flash like a meteor through the lower astral planes, dazzling, nay even almost blinding, those who catch sight of him; also, that as the soul gets purified and the coarser astral atoms fall away; as the character becomes more Christ-like, the garments shine more and more resplendently white; the whiteness being the outward symbol of the inner purity and selflessness.

The sad result of so much ignorance about the hereafter is felt most when the uninstructed person passes over to the astral plane. One good pious woman, whom I had known in earth life and admired for her unselfish devotion to others, was terribly upset and nonplussed. "Where am I?" she said; "what place is this?" "Am I too sinful to be allowed to see my Saviour?" "Surely this can't be Heaven?" and so on. Her distress of mind was great, poor thing, and so also was her ignorance, and I almost despaired of ever making her understand that we ordinary people were not fit for such high altitudes, and would be struck as if by lightning by such tremendous rapidity of vibration. The Roman Catholic, in a way, has an immense advantage over a Protestant. His Church

teaches him of an intermediate state which is called purgatory, where he must remain until his sins are purged in purifying fires. Unfortunately, he also thinks his priests have the key and can let him out sooner if they are paid to say masses for his soul. In one case I came to know of, the man, an Irish Roman Catholic, begged that masses might be said for him. When I rather demurred my guardian reminded me that the man must be helped in his way not in mine, and that his belief in the efficacy of masses helped considerably to make them effective. I mentioned this tentatively to the friend of his who had asked my assistance, and she, though a strong Protestant, at once acquiesced, and was fortunately able to obtain the services of an earnest, enlightened priest, who put his whole heart into these masses. The poor fellow expressed himself at the time as duly grateful and much helped, but later on, when his friend had explained things more clearly to him, he stopped them of his own accord as "no longer necessary."

One fact we ought to realize is that death does not bring omniscience ; the average man is just the same after death as before ; he has the same character, the same prejudices, tendencies, limitations ; he will naturally gravitate towards the company of those who think with him, and as naturally disapprove of all who differ, especially in religious matters. For none of us is there any sudden stepping into the bright light of absolute truth. If mentally lethargic here, a man will be the same yonder, drifting aimlessly about, learning nothing, and in many cases caring nothing. Many of this type have spoken to me, clubmen, men about town, racing, hunting and shooting men whose principal object in life had been to kill

time pleasantly. Over and over again they have confessed to being horribly bored, not knowing how to amuse or interest themselves. Freewill is respected there as here, no one is coerced into the right path. The desire for knowledge and progress must come from within; the helping hand is always ready as soon as help is asked for; until then the entity is left alone to do what seems good to him. According to the fulness or poverty of the mental and moral equipment taken over by a man, will be the fulness or emptiness, interest or boredom of his future life. All fulness is there but we may be like blind men on the Alps, or deaf men at an orchestral concert.

Truly is character destiny, "I myself am Heaven or Hell." Over and over again I have found that the man who has been merciful and loving, tolerant and forgiving, no matter how heterodox his views, or vague and unformulated his beliefs, finds himself in much better surroundings than the "true believer" who has been hard of heart and harsh in his condemnation of others. In two cases where the spirits were personally known to me in life, both confessed to having wandered alone for a long time in the "land of shadows." One was a clergyman of the Church of England, upright and honourable, the very apotheosis of all that was respectable and orthodox, and regarded almost as a saint in his own family. Even *he* confessed humbly—for he had learned his lesson—that his hardness in the past and his denial of God's mercy to others had kept him down for a long time on the lower astral planes. The other was a woman whose every duty in life had been conscientiously and punctiliously performed, and yet who, though both wife and mother, had had very little affection roused in her for any one.

The denizens of the lowest planes are, I find, as a rule unable to come and speak to me, and it is only as the result of working amongst them that I have brought dimly through into my physical consciousness the horrors of their environment. I shall never forget the appalling sense of remorse with which I woke on one occasion with the words, "This is Hell, this is Hell," audibly on my lips, nor the severe pain in the region of the heart which always assails me when unhappiness is near me, and warns me that I have come across another tragedy in the astral plane. In this case it was an unfortunate doctor, who, driven desperate by the shame and disgrace brought upon him by a drunken wife, had been tempted in an evil hour to get rid of her by slow poison. His knowledge of chemistry lent itself to the deed never being discovered by man, but all mental peace was gone and the man lived in hell, a hell of his own making, for many years before he died. Murderers and suicides seem compelled to experience over and over again the feelings of hatred and despair which prompted them to the fatal deed ; the feelings of bitterness and revenge towards all law and justice and those who stand for them, being specially acute in the case of those who have paid the full penalty of the law, and thus have been hurled violently out of the earth plane with all their evil passions strong in them. These men are an unthought-of danger to the whole community ; they become the soul and centre of further crime by urging on other men of like passions on this side the veil. May not this be the reason for that curious psychological fact noticed by many, that "one suicide makes many," and one murder is often the prelude to a veritable epidemic? The possibly deterrent effect of capital punishment

is more than counter-balanced by the certain evil results of crowding the lower astral planes with vindictive criminal entities. An extraordinary case of the kind came within my own ken and will serve to "point the moral" of what I have just written regarding the pressure brought to bear on some unfortunate from the other side. Some years ago now, a friend of mine, an experienced psychic herself—we will call her Mrs. Tait—told me of her anxiety on a brother's behalf, begging me to help if I could. Major Bowen, the brother, had had a fall from his horse, and the effects, not apparent at first, had later developed into an injured spine and brain. This injury took the form of a religious mania and, curiously enough, all the early orthodox teaching of an angry God and hellfire, overlaid for years by the ordinary life and interests of a military man and county magnate, came to the front; and poor Major Bowen suffered mental tortures imagining he had committed the unpardonable sin and was therefore doomed to eternal damnation. At the same time he became "sensitive," seeing and hearing, much that he had never seen or heard before. He distressed his devoted wife much by waking up screaming at night, and begging her for protection, saying that "they were trying to tear him in pieces." The poor man had little rest, mental or physical, day or night, and was in a pitiable condition. A spirit friend of mine, after going to look him up, brought back the report that the Major was in very bad surroundings, and had opened the door somehow to many evil entities, who, having discovered he was sensitive, tormented him ceaselessly with evil suggestions. Feeling very sorry for the Major's wife and sister, I put my whole heart into praying for help, and eventually, to my great joy, a message was given

to me to hand on to Mrs. Tait, "Tell her to be of good cheer, he will not be permitted to harm himself; the lesion in the brain is but temporary and he will soon be himself again." This message was the first intimation I had had that the poor man had tried to put an end to himself. This promise brought great comfort to both Mrs. Tait and Mrs. Bowen and encouraged us all to persevere in prayer. Fortunately for the Major, his wife was sensitive in some ways and used to bring through to her waking consciousness certain names, the names, as it afterwards transpired, of some of those who were tormenting her husband. One name especially was always on the Major's lips, the name of a man who had once commanded his regiment and who had committed suicide some years before. "Colonel Lloyd"—so we will call him—"says I must come; it is the only way out of the trouble." Two other names were also given by Mrs. Bowen, one that of the family solicitor who had done away with himself owing to financial troubles and that of a naval lieutenant who, from a mistaken sense of honour, had also taken his own life. These spirits, egged on by others more evil and far more powerful than themselves, were perpetually urging the Major to follow their bad example. On receiving this information I immediately made up my mind to go in search of these three men and plead with them to leave poor Major Bowen alone. I had some preliminary difficulty in getting at the Colonel, who was forcibly kept away, but finally with perseverance I managed to extort a promise from him that he would henceforth cease his importunities. This promise was nobly kept by the Colonel in the face of much violence and persecution. "I give you my word," he said, "on the honour of a gentleman, but

what is the use? There are hundreds all bent on his self-destruction." The two others came voluntarily to speak to me before I went off to sleep, so that my conversation with them was in my full physical consciousness. They likewise promised to desist, and said practically the same thing, adding that they could not help themselves, being dominated by powerful spirits who forced them to this devilish work. After a time I am glad to say Major Bowen was saved out of the clutches of these fiends and protected at night, so that he had quiet restful sleep; and—as promised—he regained his normal health, but, with it, lost both his clairvoyant and clairaudient powers. The doctor's verdict was the poor fellow's mind was unhinged by the accident; it was all mental hallucination, and naturally ceased when the brain and spine recovered. True enough from the physical plane point of view, but do doctors know everything pertaining to this complex body of ours? Was the greatest Healer of all mistaken in his diagnosis, when he restored suffering men to sanity and health by driving out the obsessing "devils"? I may here mention another case which came to my knowledge some years ago and which may be remembered by some of the readers of this REVIEW; it was the case of a verger of a Bayswater church who attempted—fortunately unsuccessfully—to cut his throat in front of the altar. When remonstrated with and asked what tempted him to such a course, he replied that just before he had heard a voice urging him strongly to perpetrate the deed.

(To be continued.)

NOTES.



WE are deeply moved at the way two distinguished Westerners, one an Englishman and the other an American, have paid tribute to our late revered Chief and we thank them from the bottom of our heart for their kind appreciation of him. Mr. W. T. Stead has devoted a whole page of the March number of his valuable magazine, the "Review of Reviews", to a sympathetic and touching account of his life. He has applied such epithets to Babu Shishir Kumar as "the Greatest of All the Bengalees", "The Admirable Crichton", "A Tribune of the People," etc. The memorial meeting held in his honour at the Town Hall on the 23rd March last, fully justifies him in paying such high compliments to the illustrious deceased. Such a thoroughly representative as well as largely and influentially attended meeting was never witnessed in any part of India to express sorrow at the death of a great Indian, and this was due to the fact that if his services to the country were many and in various directions he led a very pure and spiritual life. From the summary of some of the speeches delivered at the memorial meeting, published elsewhere, the reader will find in what high terms did the speakers bear testimony to the greatness of his soul.

The American is no other than Dr. J. M. Peebles who, as the reader is aware, is an 'embodiment of all that is good and noble. No one has preached the truths of Spiritualism more persistently and eloquently all over the world than he, with the result that he has earned the choicest blessings of God by making tens of thousands of bereaved families happy with the knowledge that there is no death and that they will be re-united to the dear departed ones for whom their hearts weep so bitterly. What can be a greater service to mankind than this? If this world is called "a vale of tears," it is mainly due to the agonising separation of beloved ones caused by that inevitable change called death. So the greatest benefactor of humanity, is he who can rationally prove not only the immortality of the soul but also the re-union of the separated ones. Dr. Peebles is such a benefactor: he is now nearly 90, and he has spent at least half of his life in comforting bereaved families by his innumerable speeches and voluminous writings on Spiritualism. Dr. Peebles' appreciative article regarding Babu Shishir Kumar, published elsewhere, will no doubt be read with supreme interest. As the reader is aware, the good Doctor came to Calcutta four years ago and had thus an opportunity of knowing Babu Shishir Kumar personally. In a letter addressed to the editor of this Magazine he thus mourns the death of his "old friend":—

"It seems very strange not to address my old friend Shishir Kumar Ghose, for we corresponded so long—and now the thought saddens me that he has passed on and upward to the higher spheres of life—ours the loss, his the gain.

"To-day I send you some typed thoughts and opinions concerning my dear friend who, when I heard of his departure, my eyes filled with tears."

THE supplement to the March number of the *Harbinger of Light*, contains a photo reproduction of a remarkable "apport", namely, an American dress brought to Mr. T. W. Stanford's circle through the mediumship of the famous psychic Mr. Charles Bailey. The latter was locked in a cage, which was carefully examined and a seal paper was affixed over the lock. The seance took place on the evening of the 11th January last. The dress in question was brought by American-Indian controls. This reminds us of our late Hossein Khan who sometimes performed even greater wonders and that in broad daylight. But though hundreds and thousands of people see these physical manifestations, the eyes of how many are opened to the real sources which produce them? The majority look upon them as mere conjuring feats. But no conjurer can pass a cup from one room to another through thick walls as Hossein Khan did at the house of the late Maharaja Jotindra Mohan Tagore, nor bring a grass-woven dress from America as Mr. Charles Bailey did and is yet doing at a circle of Mr. Stanford. Hossein Khan has said that it was *hazarut* as he called his control who brought the "apports"; similarly, Mr. Bailey says that his marvels are performed by American-Indian spirits. All the same, many will attribute their doings to sleights of hand and so forth.

THE
Hindu Spiritual Magazine.

FOUNDED BY
Shishir Kumar Ghose.

VOL. VI.]

MAY, 1911.

[No. 3

HORRIBLE GHOST POSSESSION.

—:-(X):—
A MOST GRUESOME STORY.

THE incidents related below occurred during the summer of 1870, that is, exactly 41 years ago, and though it is a long time, they are fresh in my memory. The particulars are amazing and hideously gruesome. They are facts which were known to all the Bengalee residents of the Multan Cantonment. The place of occurrence was Khanawal, 3 or 4 stations below Multan, towards Lahore, and the persons concerned were Babu Barada Prosad Banerjee, his wife, Kally Charan Chatterjee, his wife, and some of the employees

of the Sindh-Punjab Railway. Babus Barada Prosad and Kally Charan were both inhabitants of Shashun, a village situate a few miles south of Calcutta on the Budge Budge Railway line. Mr. Chatterjee was a friend of mine and Mr. Banerjee a brother Mason. I heard these facts from Mr. Chatterjee's own mouth and I have every confidence in his veracity. Babu Kally Charan Chatterjee was a respectable merchant in Jubbulpore for a long time and his business was in a flourishing condition for many a year. In later years his business declined. It was brought about by injudicious speculations and misadventure which brought him to utter ruin. With the little money he had still left he came to Multan, leaving his wife in charge of his brother-in-law, Babu Barada Prosad Banerjee, his wife's brother, then employed as a Station Master of Khanawal, and started a business in wood and coal in the Multan Cantonment. As a rule he used to spend a couple of hours every evening with us in our lodging and one evening as he and several others including myself, were talking on various subjects, a telegram from his brother-in-law reached him, requesting him to start for Khanawal at once. He left Multan that very night and reaching Khanawal wrote to us, informing that his brother-in-law's wife was suffering seriously from hysteric fits. It afterwards transpired that it was not a case of hysteria but one of demoniacal obsession. An old Mahomedan Fakir who lived in a village some six miles distant, was sent for. He was a venerable looking man of about 70 years. He pronounced the case as one of ghost possession. He repeated many incantations and at last succeeded in driving away the evil spirit but not till he had exhausted all his skill. He had

a pair of tongs as his magic wand. The genesis of the affair was as follows :—

Both sisters-in law, one midday, were sitting together and talking to each other in their best mood, both being young. Suddenly from the ceiling a piece of gravel fell on Babu Barada Prosad's wife. No sooner had it touched her head than she commenced laughing and crying alternately for several minutes, speaking in a language different from her own. Her companion was taken aback and she felt sick and terrified. She ran to her brother and hesitating and stammering reported the occurrence to him. The whole house was a scene of consternation and bewilderment. The brother came and found his wife in such a condition that made him lose his wits. She laughed so loudly that people could hear her from 30 yards and more. Then she swooned and remained unconscious for more than an hour. She would give no answer to questions put to her by her husband but utter words so incoherently that no meaning could be made out from her replies. She ate nothing, not a drop of water could be forced down her throat. For 2 or 3 days Mr. Banerjee did not know what to do. At last he telegraphed to his brother-in-law at Multan as stated above and the services of the Fakir were sought after. When the Fakir commenced his treatment, the spirit possessing the lady spoke through her, not in Bengalee but in fluent Punjabee of which language she knew little or nothing. The gist of the conversation was to the following effect :

Fakir.—What is your name and who are you ?

Spirit.—What have you to do with my name ? I am a Mahomedan.

F.—Why are you tormenting this poor woman? What has she done to incur your displeasure? Please leave her and set her free.

S.—I have my own reasons but as you wish to know them I will tell you everything, but to set her free is out of the question. It is revenge. Now hear. I used to live on this very land where the station house has been built and the Railway people are merrily spending their time and I after roaming about for many a week and not being able to divest myself of the love and association which I entertained for this place, fixed my quarters on a mango tree of which you see the stump there. There I had been living in peace for several years but the other day it was cut down for fuel. I must have some place for myself. The tree was cut down by the order of the Station Master. So I must have my revenge. I tell you I would not budge an inch.

F.—The Station Master knew not that you lived there. It is from ignorance that he made the mistake, so you should excuse him.

S.—I would do nothing of the kind. I am determined to stay where I am.

The Fakir coaxed it with many sweet words but as they were of no avail he beated his wand and smote the lady heavily 5 or 6 times, repeating the name of Allah all the while, on which she, i. e., the spirit within her, cried out "I shall excuse him on his sacrificing a cow as an offering and I shall then leave his wife." Here the Fakir asked the Station Master if he was ready for such an offering to which he demurred but submitted that he would offer a fat cock instead. The spirit assenting, a cock was sacrificed on the

spot and the spirit released the body of the lady. She then regained her consciousness and was restored to her former condition. The Fakir returned to his village with a handsome reward.

For a few days all was quiet but again the disturbances commenced. Brick-bats, clods of earth and dry bones were thrown into the Station Master's room. Articles of furniture were misplaced, and food defiled. In short, the Station Master's life was made miserable. He asked the head of his department to transfer him to some other station but no reply came. Babu Kally Charan was again asked to come and he came with his family idol to which he was in the habit of offering Puja every day. He was under the impression that his *Saligram* (the stone symbol) was all-powerful and its presence in the house would scare the ghost away and protect the inmates from further annoyance. He was an orthodox Hindu and his belief in the *Saligram* was very firm. For the whole day he was engaged in the *Poojah* (worship) and nothing happened during this time and all the members of the house were greatly pleased and highly extolled the power of the *Saligram*. On the following morning, however, to the utter astonishment of everybody, the idol could not be found and it was all mourning and lamentation in the house. Men were sent out for search but nowhere could it be traced. In the afternoon news was brought that it was found lying in a ditch in an adjoining field. It was brought back and sanctified by the performance of prescribed religious rites.

Babu Kally Charan cogitated in his mind and openly expressed that the satanic acts were done by bad characters

of the adjacent villages, in connivance with some of the station staff, and that he would take specific measures to trap them. But before he could arrange for his intended measures his wife became ill and like her sister-in-law began raving, laughing and screaming and talked incoherently in Punjabee just like a native of that province. Be it noted here that she could not speak a word in the Punjabee language in her normal state. Babu Kally Charan became very angry and he thought that there was something wrong with his wife's character. He also said that it was all sham and that there must have been a criminal intimacy between her and some one of the subordinate staff. To be convinced of and to test the genuineness of these abominable phenomena he would like to have all the staff exchanged at least for one day and night with the staff of the next station. Mr. Banerjee remonstrated with him for his foolish idea but at the same time privately arranged with the station master of the next station for change of staff. This was done but the disturbances continued as before, rather with more fury. There was no help now but to seek the assistance of the old Fakir again. A report was made again to the Traffic Superintendent at Lahore, giving every detail, but he was privately informed that the Traffic Manager had simply laughed and ascribed everything to native superstition.

In the meantime the Fakir came and just as he did on the previous occasion, he repeated the same *mantras* (incantations) coaxed, and threatened the spirit and then striking him with the heated iron tongs he freed the lady from the clutches of the ghost. Babu Barada Prosad asked the Fakir as to how he was to be saved from future annoyance. He was

informed, in reply that, the ghost would itself tire out and then its pranks would cease. This was no consolation for him, The Fakir took his fees and departed, blessing the Station Master. The spirit, however, went on merrily with its pranks. A telegraph Chaprasee while sitting on the sill of a window remarked that, it was a great shame for the Bengalees whose country is reputed for men and women possessing the knowledge of charms, enchantments and ghost exorcists, to be so duped by a rustic from a village. Scarcely had he finished his speech than a jar full of human excreta was emptied over his head by an unknown mysterious agency, besmearing his body with its contents which emitted such a filthy smell that every one in the room and all persons in the compound seemed suffocated. The Chaprasi was so terrified and nonplussed that he immediately ran away and jumped into the water reservoir to cleanse himself. The infernal smell stuck on to his body for several minutes even after his bath. The man fell ill and was not restored to his former self until after a fortnight.

As cooked food was being defiled almost daily, Mr. Eanerjee thought of preparing it with his own hands and serve it hot to the members. As he was preparing *Chapatees* one day and putting them by layers one upon another these *Chapatees* stood on their edges and rolled away in every direction like wheels and then vanished. This was an additional nuisance and he used to get over it by making Babu Kally Charan keep each piece of bread pressed under his palms till the whole lot was prepared. Then the *Chapatees* were distributed to the members of the household to be eaten in the kitchen. Sorely troubled he sent a fresh report to the Traffic Manager to the

effect that unless a man was sent to relieve him without any further delay he would leave the station without handing over charge as his life was in danger.

While all this was going on another man was possessed and this time not being in a position to incur further expenditure in sending for the Fakir and being advised by a pointsman he took the responsibility on himself to exorcise the spirit. For this purpose he got a pair of tongs as his magic wand made by a village blacksmith and heating it just as the Fakir did and repeating the name of Allah applied half a dozen strokes on the body of the man who was possessed. Strange to say they had the desired effect. The man got well. Before however he regained his normal condition Babu Barada Prosad, addressing the spirit, said that it possessed women and simple folk and that he would give it unstinted praise for boldness if it could possess him (meaning Mr. Banerjee himself.) The spirit, through the man, sighed and despondently replied that Barada Babu was under the influence of lucky stars, so it could not touch him. Had his stars been otherwise it would have broken his neck and eaten his heart and liver. Here Mr. Banerjee challenged the spirit, saying, that he would either make it a point to drive it from the station and the station buildings with the help of his magic tongs or he himself would be driven out by it. Since then a man came to be obsessed almost once in a fortnight and Mr Banerjee had recourse to his tongs and the name of Allah which were always found to be effective.

On receipt of his (Mr. Banerjee's) last application the Traffic Manager sent his assistant, a European gentleman, to investigate the matter. He alighted from a train one morning

with his cook and khansama and went straight into the Station Master's office room. From his outward looks it appeared that he was very angry and, as if bursting in his self-importance, he called out to the Station Master to produce his ghost at once. The Station Master was surprised and feeling much distressed at the behaviour of the Asst. Traffic Manager, politely informed him that the ghost would not come out at his bidding, that he should stay at the station for a day or two and if it pleased the ghost it would show itself up. The Traffic Manager was all rage and fury and called the Station Master a liar and other names. He further added that the latter was playing this dodge to get away from Khanawal station which he did not like. The Station Master protested and was going to explain matters fully but the Traffic Manager having already formed his opinion would hear no explanation. While this conversation was going on a little bit of stone fell on the table from the ceiling ; the Asst. Traffic Manager believing that the Station Master had somehow managed to throw it, took him to task for it and ordered him to shew his hands. This he did but protested against this unjust allegation. This practically concluded the investigation and the persons present were dismissed.

The Assistant Traffic Manager left the room and went round the building, inspecting here and there, and collecting information with a view to the solution of the mystery. In the meantime his dinner was being prepared by his cook in the compound of the station inside a *Sholdery* (tent.) The dinner being ready, the cook spread a cloth on a table on which all the edibles were arranged in order. The Saheb took his seat on a chair and was breaking a loaf, the Khan-

sama bringing other dishes. In a big China dish he brought two fried chickens covered with a towel. The dish was set on the table and as soon as the towel was taken off, horror of horrors, instead of chickens there appeared parts of two legs of a camel, the skin of which had been pecked by some ravenous birds, leaving patches of hair here and there. The smell emitting therefrom was most horrible. The Traffic Manager stood out from his chair, quite funky, his face pale, yet abusing the Khansama for complicity with the Station Master in the supposed conspiracy. He took out from his pocket a handkerchief to apply it to his nostrils to keep off the obnoxious smell but as he opened its folds, to his great consternation he found inside two human hands severed at the wrists, with fingers intact but partly lacerated and with congealed blood visible thereon. He threw away the handkerchief with its contents on the floor and hastened away from the room in a hurry.

A trolley was ordered out at once and the Assistant Traffic Manager, his cook and Khansama, with bag and baggage, left the station. Getting on the trolley he sympathised with the Station Master in his troubles and promised to submit a report favorable to him. When questioned as to what conclusion he had arrived at he declared that it was something very mysterious which he did not know how to account for but he was so far sure that it could not be the work of ghosts which were never created by God but were the creations of fagged and cracked brains. There was another attack. The pointsman who apparently incurred the spirit's displeasure was one night found heavily groaning in his quarters. The doors were bolted from within and though he was called out in loud

tones no response came. The doors were then broken open and the sight was heart-rending. The poor fellow was rolled up in his bed and tied round with a rope and fire set to the bundle. The room was full of smoke. He was then extricated and brought out in the open air. After a short time he revived but could not recover his former health until a week or thereabout.

Mr. Banerjee had heard from a friend of his in the Traffic Manager's office, that a proposal was confidentially made for the removal of the station building to some other site. But as opinions had to be collected from various officers of the Department this caused great delay in the consummation of the project. In the meantime the manifestations ceased of themselves and the Station Master having submitted his report to that effect, the project was shelved in. Since then Mr. Banerjee lived comfortably in Khanawal whence he was subsequently transferred to the Frontier.

All the actors in this weird drama are dead and gone except Babu Kally Charan's widow who, I was informed last year, had then been living.

TEJ CHUNDER BOSE.*

* Babu Tej Chunder Bose, the writer of the above is a highly respected citizen of ours. Besides, his age ought to command special respect. The narrative given above created immense sensation at the scene of action. This enabled Babu Tej Chunder to remember all the details of the incident —Ed.

SOME REALISTIC STORIES OF INDIAN YOGEES.

—:-(X):—

(I)

THE seldom known science of Yoga is looked upon by many as a kind of mystic science. It is not our object, however, to enter into a detailed exposition of it. Even the materialistic Europe is getting glimpses of this science which was at one time taught to the whole world by Indian *savants*. The Psychical Research Society is discovering anew the fact that there are latent faculties in human mind which when developed gives man the powers of Telepathy, Clairaudience and the like, which produce results more wonderful than the modern discoveries of wireless telegraphy, telephone and the like. The wonderful experiments of Charcot in the laboratories of France are proving that the psychical powers of the human mind can transcend and modify the hitherto discovered physical forces. It is a pity, however, that in modern India there is scarcely any interest taken to gather knowledge about Yoga and Yogees which lies scattered about. If your readers try to collect their authentic experiences and publish them in these columns we may not only get some very interesting reading but valuable data for a scientific study of the subject as well. The few authentic cases which have come to

SOME REALISTIC STORIES OF INDIAN YOGEES. 175

my personal knowledge I shall relate here. None need doubt their authenticity as I can vouch for the truth of every word said below.

Kedar was rather a wayward and obstinate boy in his teens. On some slight misunderstanding with his family members he left his home at Konnagar for Roorkee to study in the Civil Engineering College. On arrival there he presented himself before the Principal of the College for admission in the Subordinate class. But he was refused this on his failing to produce necessary certificate of his knowledge of Urdu. At the time we are speaking of no preliminary examination was required for admission in the Subordinate class. He took his disappointment much to heart, and instead of going back to his people at Konnagar he went to live in the family of his grandfather-in-law in the vicinity of Roorkee. After living there for some time one day quite accidentally he came across a Yogee. More out of curiosity rather than inquisitiveness he began to talk rather freely with him, and soon became familiar, till at last he abruptly asked him to take him in as a *shishya* (disciple). To this the inevitable reply was that it could not be done without the permission of his Guru. But Kedar was inexorable. He importunately begged of him to take him to his Guru in Rishikesh, up in the Himalayas.

The next morning Kedar was missed from the house of his grand-father-in-law. Immediately wires were sent all around, and there was great wailing but no news of him. Days rolled on and so a week and then a fortnight, still no news of Kedar. None had seen him or knew his whereabouts. The cue of wailing and moaning was taken up at Konnagar from Roorkee. His sudden disappearance was enveloped in a

mystery. It was discovered that Kedar had left during the small hours of the morning by opening the outer door, and with a *lota* and a blanket.

In the meantime Kedar accompanied the Yogee who led him by a circuitous jungly way, and after a week's travel reached the banks of the holy Ganges at Hardwar. There Kedar was asked to bathe in the sacred stream to expiate his sins. As it was the middle of December and the current below was strong and rapid, Kedar naturally hesitated. He was, however, laid in the water by the Yogee holding him firmly from the bank and with his *chadar* (sheet) twisted round his waist. Whether wilfully or accidentally, it is not known, the Yogee let go his hold, and Kedar was carried to a great distance by the swift current. His strength failing and out of fright, Kedar soon became insensible. With the carrying away of Kedar by the current was heard a splash and a cry of *sarbbanash hua* (O! a dreadful mishap). Kedar remembered nothing till he found himself, on coming to his senses, lodged with the Yogee who was warming him with the genial heat of fire that was kindled by gathering together dried leaves, twigs etc. When Kedar had sufficiently recovered they resumed their journey. till after ten days from the start they reached their goal. Kedar's feet were by this time much swollen he could hardly walk or stand up, so completely exhausted he felt. In this condition, however, he was conducted to Hrishikesh.

There Kedar was confronted with an awe-inspiring, silent, statue-like figure, hardly breathing and deeply absorbed in *samadhi* (deep meditation). They made prostrate bows to that venerable figure. He was surrounded by a host of disciples,

who were occupied in divers ways, some chanting hymns, some offering prayers, some in religious and others in secular occupations. The solemn grandeur of the scene, the place and its inmates and the sacred association of the holy Yogees located there made a deep impression on the youthful mind of Kedar. Some hallowed and sanctified idea inspired awe in him and he determined to end his days in that holy place. None but those who have personal experience can form an adequate idea of what associations are brought to the mind and what sentiments arise in one's breast in such a place. It beggars description and dull pen cannot delineate the grandeur and sanctity of the scene. Hrishikesh is an asylum of the *Rishis*, a relic of the good old days. It is but one of the institutions which were once scattered all over the *Arjyavarta* where Yoga and Hindu philosophy were once taught.

When the *Rishi* rose from his meditation all present made low and prostrate bows, and he accosted our friend the Yogee as to why he had brought the young man there. In reply he learnt that the youth wanted to become his disciple, but the *Rishi* said, "No, his time is not yet come, and he must go back, for he has to suffer the pangs of the world." Then addressing Kedar he said, "When the thread that ties you to the world is cut, then only can you hope to lead the life of an ascetic. But that is yet far distant. And the disappointment caused by the Sahib's refusal to admit you into the College must soon die away. If you go back this time you will be taken in. You must be a cruel son, for your mother is disconsolate and bed-ridden for you and the other members of your family are also prostrate with grief. You had better go back at once." So saying he asked him to eat *peras* and

barfis, and pointed to a yonder silvery fountain. The already astonished boy was much more astonished, and he stood there motionless for some time, apparently mystified and not knowing what to say or do. After rising from his reverie he partook of the sweets and betook himself to the crystal spring where he drank off the sparkling water to his heart's content. He was much refreshed, but wondered how in the inaccessible heights of the Himalayas the *Rishi* got such excellent sweets. He ate some and tied the rest in a corner of his sheet. He marvelled most as to how could he know of the incident about his entrance to the College. After sufficient rest there he was conducted back, much against his own inclinations, by his old friend, philosopher and guide, down the mountains. When dismissing him from his presence with his blessing, the *Rishi* presented him with what looked like a pair of bits of ordinary brick-bats and requested him to preserve them carefully as they would save his wife from very painful labours during her confinement, and he asked his companion, the Yogee, to keep a watch over Kedar, as he was to get into scrapes often.

After an absence of about three weeks one fine morning Kedar suddenly turned up at the gate of the house of his grand-father-in-law in Roorkee. There was no end of rejoicings at his unexpected return after a mysterious disappearance, and once more wires were sent to carry the glad tidings to his disconsolate people. He was besieged with questions on all sides, but he maintained a stubborn silence. He next hastened to Roorkee. Wonderful to relate, this time when he appeared before the Principal he was not dismissed with a curt refusal. The Principal this time enquired of the clerk as to

any vacant seat in the Subordinate class, and when a negative reply was received he said, "Never mind, admit this young man, on condition of his producing necessary certificate of his knowledge of Urdu, within six months." Kedar was much delighted in his object being fulfilled after so much trouble. So far the words of the *Rishi* proved to be true. He next learnt from home about his mother's condition and that of his other near and dear relatives. Next when he untied the corner of his *chadar* he found the sweets gone and in their place he found scented flowers. He was agape with wonder.

It may also be mentioned here that the two bits of bricks presented by the *Rishi* to Kedar, were found to be very efficacious and infallible, as his wife had most painful labours each time of her confinement, and without the help of this the delivery was never safe or easy. A small bit had to be tied at the end of her cloth at the time of delivery and its effects were magical. This is still retained in the family, and its powers have been proved beyond the shadow of a doubt by experiments in other cases of painful delivery. One of them had been retained by Kedar's grand-mother-in-law.

(*To be continued.*)

CHARU CHANDRA MITRA, MUNSIF.

STORY OF A CURE BY MESMERISM.



PARALYSIS.

A GENTLEMAN of Dacca was unfortunately attacked with the almost fatal disease Paralysis, when he was a young man of about 30. As usual in many cases, he neglected to take proper steps till the disease slowly but firmly spread its roots deep into his system. He was a clerk in the local Municipal office, and had at last to resign the post owing to his right hand being disabled.

He then placed himself under the treatment of several local doctors—Allopaths, Homœopaths, Kavirajes, Hakims and many others, but to very little or no effect, the disease increasing daily. Being disappointed, he came to Calcutta, and there also he tried his best to secure good medical help, but to his great despair, could avail himself of no better results. He then went back to Dacca with a broken heart and ultimately gave up all hope of recovery.

He could not speak, his tongue, tonsil and the vocal chord being Paralysed; he could not walk, as his right leg was totally disabled. In a word, the right half of his body was deadly paralysed and he was then a half dead body. At this stage, he was instructed by some one to try his last chance by undergoing Mesmeric treatment, and he at once came to

Dr. K. B. Bhattacharjee, the well-known Mesmeriser and Homœopath of the time, for treatment.

It was in the latter part of the year 1886, when I was at Dacca, studying and practising Mesmerism, and by this time made sufficient progress in the Art of Healing under the direct instructions of my honored elder brother the late Dr. K. B. Bhattacharjee. He ordered me to treat this patient. That day I mesmerised * him for a very short time only and advised him to come again on the third day.

During the second sitting, long curative passes were given as before, and in addition, some local passes were made on the affected (right) hand and leg, drawn downwards to the extremities. Cold insufflation within the mouth, as well as over the spinal chord, was also administered. No sleep was produced. The patient seemed to feel himself a little better and easier than before. I ended my that day's sitting there, and gave him a bottle of mesmerised water to drink till the next sitting.

The third sitting was more successful. The patient was made to sit comfortably on a chair. I never tried to produce sleep, but it came of itself during the operation i.e., when I was engaged in making long curative passes as before. The sleep was simple or the first stage of mesmeric sleep. According to Dr. Williams' divisions, this stage may be called the second stage of the first main *degree* of mesmerism. I allowed him to sleep undisturbed till he awoke of himself, but did not try to make further progress, i.e., to drag him to the next stage of the sleep or to develop clairvoyance, though I had

* A few head to foot long curative passes were given only.

no objection if it had automatically been performed. I continued my passes till the patient rose after a deep and soothing sleep of about an hour and a half. I ended this day's sitting after making a few demagnetising passes, and giving another bottle of mesmerised water to drink.

The fourth sitting was held after a week or so. The patient was far better by this time. He could now walk with the help of a stick and could hold a pen or a pencil or other little light things in his right hand which he could not even move before. But he could not speak as yet. I, now, diverted my full attention towards the patient's dumbness and tried mainly to make him speak during two consecutive sittings i.e., the fourth and the fifth.

I ordered the patient, who was sitting on a chair before me, to open his mouth, cold fluidisation was then forced into his mouth in such a way that it could reach the innermost part possible, of course, with the magnetic intention that it would give strength to his vocal chord, the tongue and such other organs that help to speak. The result of this day's sitting was that when I asked the patient, in magnetic tone and with magnetic intention too, to tell his name, he could only pronounce a part of his name—though not very clearly.

I commanded, "speak, tell your name to me—you must speak—must tell your name—Speak—Speak—go on" and I repeated the last words i.e. Speak—Speak—go on etc. frequently when the patient was making efforts to pronounce his name. He spoke and said—Ka-a-a, then stopped for a while and again went on like this—Ka-a-a-l,—Ka-a-li-i,—and finally pronounced Ka-a-li-cha. I allowed him to stop then for fear of too much exertion and thought it advisable to wait till the

next sitting. I gave him another bottle of mesmerised water and a bottle of mesmerised oil (pure mustard oil was used), the water to drink and the oil to rub on the affected limbs.

The process of the fifth sitting was the same as the fourth, but the result was more satisfactory. The patient could speak out his full name after a few minutes' operation. The full name of the patient was Kal: Chaman Dass.

A few more sittings, probably 2 or 3 which I do not exactly remember now, were sufficient to finally cure the patient, and to my greatest joy, I saw him after a month or so, quite a different man, in full vigour, in sound health and in better appearance, talking as freely as if his tongue had never been paralysed before; and he was very glad to inform me that he had secured his old post as a clerk in the municipal office a few days ago.

NOTE.—The case was treated, from the beginning to the end, purely in the simplest method of mesmerism. The noteworthy peculiarity of the method was that no effort was made to induce sleep though it came of itself and lasted for a short period on the second day only—rather I may say that I tried to avoid every chance of sleep coming in. This shows that patients even suffering from such a dangerous disease as Paralysis, can also be very easily cured without inducing sleep. Details of the process of treatment of Paralysis will be given in my article on Curative Mesmerism, Part II, in due course, or my brethren may, if they like, find it in Dr. K. B. Bhattacharjee's (compiled by myself) SACHITRA MESMERISM SIKHYA, to be had of Students' Library, 67, College Street, Calcutta, at Re. 1 only.

B. B. BHATTACHARJEE.

HATHA-YOGA.



PRANAYAM OR REGULATION OF BREATH AND THE PSYCHO-PHYSIOLOGICAL ENERGY.

THE third important factor of *yoga* is—Pranayama. This consists of two words—*Prana* and *Ayama*. *Prana* is sometimes used in the sense of breath, and again it is used in the sense of life—the Vital Energy—the Psycho-Physiological force, and *Ayama* means regulation. Thus this compound word means—regulation of breath and Psycho-Physiological energy. Respiration is an animal function. It is necessary to keep up the animal life. Anything that tends to stimulate our animal life serves to deter the progress of high spiritual attainments.

The *yogees* of ancient India discovered that there is a relation between respiration and concentration of attention. The Hatha-Yoga-Pradipika says—“By the motion of the breath, the thinking principle moves; when that motion is stopped it becomes motionless, and the *yogee* becomes firm as the trunk of a tree; therefore the wind should be stopped. As long as the breath remains in the body so long it is called living. Death is the exit of that breath, therefore the breath should be stopped.”*

* “Chale vate chalam chittam
Nishchale nishchalam bhavet.

According to the theory of the modern physiological science, it has been assumed that the brain is the organ of mental functions. The centre whence the nerve-force for the production of combined respiratory movement appears to originate is situated in the interior of the medulla-oblongata from which the Pneumogastric nerves arise. This part of the medulla oblongata is the nerve-centre which gives rise to the respiratory movements and through which impulses conveyed from distant parts are reflected. With every beating of the heart and heaving of the breath, the brain cerebrates.

There is a strong relation between breathing and thinking. Swedenborg mentions this fact in his book. He says—“Thought commences and corresponds with respiration. The reader has before attended to the presence of the heaving over the body ; now let him feel his thoughts and he will see that they too heave with the mass. When he entertains a long thought, he draws a long breath, when he thinks quickly his breath vibrates with rapid alteration ; when the tempest of anger shakes his mind, his breath is tumultuous ; when his soul is deep and tranquil, so is his respiration ; when success inflates him, his lungs are as robust as his concepts. Let him make trial of the contrary ; let him endeavour to think in long stretches, at the same time that he breathes in fits and he will find that it is impossible ; that in this case the chopping will needs mince his thoughts. Now this mind dwells in the

Yogi sthanutwamāpnoti
Tato vayum nirodhayet.
Yavad bayuh sthito dehe
Tabajjibatwamuchyate
Maranam tashya nishkrantih
Stato vayum nerodhayet.”

brain, and it is the brain⁴ therefore which shares the varying fortunes of breathing. Inward thoughts have inward breaths, and purer spiritual breaths are hardly mixed with material."

A writer of considerable authority says that "the mind may be compared to a gas flame which is being constantly agitated by the uneven flow of the gas from the pipe and is not well-protected by properly constructed chimneys and shades from external air ; the blood which the heart sends to the brain is the gas which sustains the flame of the mind, and owing to the various passions and feelings, the supply of blood to the brain is not always constant ; and the mind flickers and flutters and sheds but a tremulous light. Therefore by the practice of the Pranayamic method, the *yogee* consciously or unconsciously, sends a constant uninterrupted and equable stream of blood to the brain and tries to keep the flame ever steady."

The text also asserts that this Pranayam is conducive both to health and longevity, and all minor works on Yoga and the Tantras generally expatiate at great length on the sanitary and therapeutic advantages of practising it regularly at stated times. The *Hatha-Yoga-Pradipika* says "all diseases disappear in him who devotes himself to pranayam, without it in the state of practising *yoga* every kind of disease arises. *

The idea seems to have travelled to the far west and the Spiritualists in America have accepted it as a recognised

*"Pranayamabiyuktina
Sarvoraga-kshaya bhavet.
Ayukta bhyash yogenā
Sarvaroga samudbhavet."

maxim of their system. Many Spiritualists practise this pranayam under the name of "deep breathing." A. J. Davis, one of their apostles in his book named "Harbinger of Health," gives the following directions for curing diseases through its means.

First, if your weakness be general, and the blood is loaded with cold matter, lay flat down on your back and while breathing deep and slow and uniformly, *will* yourself to become healthy—in your feet and hands, in your knees and elbows, in your hips and shoulders in your bowels and liver, in your lungs and brain. The heart will take care of itself. In the cases, where the weakness is generally distributed, all you are required to practise, is the art of concentrating your Will and desires simultaneously on the extremities first ; then work upward and inward progressively, and when in the lapse of ten minutes of steady deep breathing, you have reached the brain, repeat the process in ascending scale, as indicated in the manner before mentioned.

By this Pneumogastric treatment of yourself, you will receive spiritual strength from the air—nothing is more certain. When by practice, you can breathe deeply and heroically, and at the same time put your Will upon restoration of the general system, the art of fixing your mind upon some particularly diseased part, will become less and less difficult. Consumptive persons, by simply breathing profoundly and willing systematically may enlarge the chest and lungs beyond the possibilities of disease.

Persons of cold temperature with irregular habits and bad practices may become harmonically healthy. It is necessary

to practise three times in each 24 hours. Never practise deep breathing before meals, nor immediately after meals.

Pranayam exerts a most beneficial effect on our system. "The remarkable improvement," says Sir Hermann Weber M. D. F. R. C. P. in his lecture before the Royal College of Physicians, London, "in the heart's nutrition and action is, I think, to a great degree caused by the deep inspirations which are necessitated by the act of climbing, especially steady and prolonged climbing. This consideration has led me to pay particular attention to respiratory exercises, which since then have been very useful to myself and many others especially persons with weak heart-muscles. As in walking and other bodily exercises, the amount and mode of respiratory movements which are useful greatly vary with the individual condition, and must be adapted to the latter. It is often injurious in cases of weakness of the heart or lungs or the sequelae of Pneumonia or Pleurisy or other acute diseases especially influenza, to begin at once with forced respiratory movements. I have mostly commenced with moderately deep inspirations and expirations continued three to five minutes once or twice a day and have gradually increased the exercises to ten minutes or a quarter of an hour. The depth of each inspiration and expiration is likewise to be gradually increased. At the beginning a sixth or a quarter or half a minute for every inspiration and every expiration ought to be sufficient; if this is well borne, each act may be gradually prolonged in duration, so that in the majority of cases each inspiration and expiration may be brought up to a minute. All the movements are to be made slowly not rapidly. I usually advise to inspire in the erect position

with raised arms and close mouth, and to bend down the body during the expiration, so that the fingers touch the ground or toes. By degrees one can learn to make several up-and-down movements during every inspiration, and bend and raise the body several times during the expiration. By this alternate bending and raising of the body we gain the additional advantage of strengthening the lumbar muscles and through this successfully combating the tendency to lumbago. Another useful combination with the respiratory exercises is the turning of the body round the axis of the spinal column alternately with deep inspiration from left to right, and with expiration from right to left with half raised arms. By this movement, we bring into action some of the muscles of the spine, and the tendency to stoop, so common in old people, can be to some degree corrected by this kind of movement if commenced early enough and practised regularly and thoroughly. The swinging of the arms round the shoulder-joint is likewise a useful combination. In addition to the influence on the circulation, the respiratory movements keep up the nutrition and efficiency of the lungs themselves which undergo in old age a kind of atrophy.

"If for some reasons, the erect position should be inconvenient, the mere respiratory movements can be made also in the horizontal and sitting positions. We may further point out that the action of the serous membranes of the pleura, the pericardium and the peritoneum are also beneficially influenced by deep respiratory movements ; they constitute a kind of massage to the lungs, the thoracic walls, pericardium and the heart. We must, however, not be satisfied with a few

minutes of respiratory exercises, but we must make a habit of taking at several other times of each day deep inspirations and expirations, especially while walking. Breathing exercises are especially useful to literary workers, statesmen, professional men, and others who are unable to take one of the usual modes of exercise. The most convenient time for practising them is in the morning before or after the bath, when the body is loosely covered with flannel. I ought to add that they are not suitable for very delicate persons; they are, for instance, injurious in great dilatation of the heart with vulvular disease. On the other hand, their judicious use may be regarded as one of the preventives of diseases of the lungs, and can also be rendered beneficial in the later stages of convalescence from acute disease and under medical guidance in some apyretic forms of chronic tuberculosis."

Thus it appears that the modern medical science has got a glimpse of truth regarding the beneficial effect of *Pranayama* but it has not as yet got the true process of practising this important factor of YOGA.

Before I proceed to discuss the subject elaborately, it seems to be of the utmost importance to explain briefly the mechanism of respiration in order to deal with the subject scientifically.

Our readers may not be unaware that respiratory actions are very complicated; their regular performance depends upon the co-ordination of a great number of factors; inasmuch as the respiratory movements do not happen invariably after one stereotyped pattern, but admit of various modifications, such as sighing, coughing, hiccouging etc

We must infer that the co-ordination is such as to admit of corresponding variations. The co-ordination of the inspiratory and expiratory movement is brought about through the nervous system, the connection of which with the organs of respiration should be briefly stated in order to give a little idea about the scientific process of *Pranayam*.

It is known to the Physiologist that there is a nervous centre in the cerebro-spinal axis from which certain nerve fibres proceed to the muscles of inspiration; these are called efferent or centrifugal fibres. There are other fibres which run from the peripheral parts of the body towards the same centre and exert a control over it; these are called afferent or centripetal. The impulses to movement start from the centre and travel down the efferent fibres to the muscles, while impressions arising in the periphery of the body are carried along the afferent fibres to the centre and modify its action.

There is a portion of the medulla-oblongata, the destruction of which causes immediate and permanent cessation of all respiratory movements. This spot has been found to lie in the grey substance near the lip or nib of the calamus scriptorius; it extends on both sides of the middle line and has received the name of "le noeud vital." If the spinal chord be severed immediately below the spot, all respiratory movements in the parts of the body below the level of the section, cease at once, while movements of respiration in parts situated above the level (i.e., in the face) continue momentarily. If the severance be made above the vital knot the facial movements of respiration cease, while those of trunk

continue. The nervous centre is bilateral, each half serving its proper side of the body ; if the medulla oblongata be split longitudinally in the middle line, through the *noeud vital*, respiration goes on unchecked ; but if one lateral half of the vital area be destroyed, respiration at once ceases on the same side of the body.

The respiratory centre must be regarded as the seat of origin of the impulses which cause the muscular movements of inspiration and expiration. During the whole of intra-uterine life, the centre is inactive, but almost immediately after a child is born or the placental circulation is interrupted by compression of the umbilical blood vessels, the centre becomes quickened, and fails not to yield the appropriate stimulus at short intervals during the whole after-period of life. It is impossible to resist the conclusion that the immediate cause of the activity of the respiratory centre is the impure and impoverished state of the blood, which it is the function of the respiration to remedy. So long as the placenta performs the function of purifying the blood of the foetus and supplying it with oxygen, the respiratory centre is quiescent ; the moment the placenta becomes incapable of purifying the foetal blood, as for example, when the mother is suffocated or asphyxiated, respiratory centre prepares to act and respiratory movements follow.

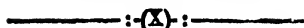
If it is true that the presence of impure or venous blood in the respiratory centre is the cause of the first respiratory act of an animal, it is also true that the presence of highly arterialized blood is sufficient to render the centre absolutely inactive again.

There are many ingenious theories about the mechanism of the respiratory movements and there are several nerves

with their ramifications such as, phrenic nerve, vagus nerve intercostal nerves etc which are considered to be instrumental in bringing about the function of respiratory organs. But the centre of this activity as previously mentioned lies in the medulla-oblongata. Strangely enough, this was known to the ancient *yogees* of India and this would be dealt with elaborately in our next article.

RASICK MOHAN BIDYABHUSAN.

OCCULTISM.



INTRODUCTION.

INDIA was the birth-place of occultism as well as of occult sciences if we think Science not to have been coeval with creation. When the Hindus were ruling the world, the sciences of these great people became known everywhere. The oracles of Delphi, the Sibyls of Varro and Saint Justin, the accuracy of predictions made by the Druids as told by Tacitus, Lampridius and Vopiscus, the miracles of the Churches during the middle ages,—all these can only be traced to Hindu sources. Though America was, according to the Europeans, discovered by Columbus, it was all along known to the Hindus, and the Red Indians belonged to a sort of localised Hinduism, who even now practise Hindu Yoga.

A fact which is generally not known is, that Mesmer did not discover the art of Mesmerism. He learnt its principles from a Father Hell by name, and gave world-wide publicity to what had hitherto been a carefully concealed secret of the clergymen of Europe. It was, only for this, named after him.

Friedrich Anton Mesmer was born at Weiler near Stein, on the banks of the Rhine, on the 5th of May 1734. He

acquainted himself with the principles of the art from Father Hehl or Hell about the year 1749. Even before he took the degree in 1766 he had "extraordinary success" in the cure of diseases. He travelled through Germany and Switzerland, all the way working "wonders," and visited Paris, the Queen of the white world. Here, as everywhere else, during his travels, kings and courtiers thronged before him with requests for permission to attend his seances. His cures approached the miraculous, and a "society was actually formed for the purpose of acquiring his secret, and using it for the cure of diseases." The clamour to be treated by him was so great that the very commodious house he rented in Paris could not hold the applicants, and he undertook to impart the magnetic virtue to a tree in one of the streets, round which hundreds of people gathered daily. Some of the ablest men of the day, such as the Marquis of Puysegure, Caullet de Veau morel, Petetin, Bergasse, Schelling, Von Humboldt, Ritter, Treveranus, Nasse, Walther, Hufeland, Echenmayor, Ness of Essenback, Francis Bader, Kieser, and Jussieu the celebrated botanist, were among his disciples and ardent followers. The Prussian Government appointed Professors of Mesmerism at the various Universities throughout the Kingdom, established a hospital for the mesmeric treatment of diseases at Jena and sent its Director to Mesmer, then in Switzerland, for receiving the necessary instructions. The Governments of Russia, Austria and Bavaria recognised its utility and passed laws keeping the practice of the art in the hands of the Faculty. The "Charlatan," as Mesmer was called, had the pleasure, ere his death in the year of the battle of Waterloo, of seeing his works edited by a Professor

of the University of Strasburg, and his Science triumphed in Berlin, Jena, Bonn, Halle, Tübingen, St. Petersburg, Vienna, and Copenhagen. Mesmer's science received the greatest opposition from the English vendors of poison, called Doctors of Medicine, and in a lesser degree from the French poisoners.

The Mesmeric-Somnambulistic state was discovered by Mesmer's pupil, the Marquis de Puységur. He put a convalescent, Victor by name, into deep sleep for curing him when of a sudden the patient began to talk and prescribe the suitable remedies for his perfect cure. This was how Clairvoyance became known to men outside the Churches and Superstitions.

I do not think readers of the Magazine are not acquainted with the history of the vicissitudes of Mesmerism, and so I will close this chapter here, and in the next begin practical instructions in the art.

CHAPTER—I.

HOW TO MESMERISE.

Coats says that the phenomena presented by persons under the influence of animal magnetism or mesmerism as well as the methods by which the effects are produced, are various. He divides the phenomena into six degrees:—

The waking stage.—In this stage the subject may or may not have been affected, although operated upon. It presents no phenomena, the intellect and senses retaining apparently their usual powers and susceptibility.

The Transition Stage.—In this the subject is under imperfect control, and most of the mental faculties retain their activity. Of the senses, vision is impaired, and the eye withdrawn from the control of the subject. This may also be termed the sub-hypnotic stage.

The Sleeping Stage.—In this stage the mesmeric sleep, or coma, is complete. The senses refuse to perform their respective functions. The subject is, therefore, unconscious of pain. In this stage he can be catalepted, and his mind automatically influenced and the subject made to assume whatever position his body may be placed in by the operator.

The Somnambulistic or Sleep-walking Stage.—Under this the subject "wakes up" within himself. The faculties become responsive to mesmeric influence, direction and suggestion, the sensitive becoming largely an irresponsible agent—thinking, seeing, and hearing only as permitted, or as directed, by the mesmerist. It is in this stage that the *Phreno-mesmeric* and mostly all other experiments are conducted, whether deemed mesmeric or hypnotic. The lower form of this degree is designated the mesmeric-psychological state.

The Lucid Somnambulistic Stage.—In this, in addition to the phenomena indicated in the fourth degree, that of lucid vision, or clairvoyance (including thought transference, intro-vision and pre-vision), is manifested. In this state the patient is able to obtain a clear knowledge of his own internal, mental and bodily, states, is able to calculate the nature of his, or her, disease, prescribe suitable remedies, and foreshadow the termination of attack. The patient placed EN RAPPORT, or in sympathy with a third person, is enabled in their case, to exercise the same faculty of internal inspec-

tion, and diagnosis, and shews a remarkable ability to prescribe and foreshadow the results of treatment.

The Independent or Spiritual Stage.—In this the patient's vision is not limited by space or sympathy. He passes wholly, as in the last stage partially, beyond the control of the operator.

The phenomena occurring under the first four degrees are exceedingly common to all mesmerists. Those of the fifth degree, although not so common, are well authenticated under the old mesmeric processes. *They have not been produced under the now popular hypnotic method.* The sixth degree, although rare, is well substantiated by the best authorities on the subject. The fifth and the sixth degrees seem to indicate that man has a Soul, or spiritual existence, or that he is A SPIRIT EVEN NOW, although clothed in a body.

Those adapted for the higher phases of thought-transferring, or sympathetic thought-reading, would be degraded or injured (that is, their powers obscured,) were they reduced to the buffooneries of the public platform, while those most suited for public entertainments, are seldom or never fitted for the exhibition of the higher stages of the fourth degree, and certainly never for the fifth and sixth. This explains why the phenomena of the higher degrees have been so fugitive and unreliable.

MODES OF PROCEDURE.

Delauze's Method:

Using his own words: "Once you will be agreed and determined to treat the matter seriously, remove from the patient all those persons who might occasion you any restraint; do not keep with you any but the necessary witnesses

(only, one if possible), and require of them not to interfere by any means in the PROCESSES which you employ and in the EFFECTS which are the consequences of them, but to combine with you doing good service to the patient.

“Manage so as to have neither too much heat nor cold, so that nothing may constrain the freedom of your movements, and take every precaution not to be interrupted during the sitting.

“Then take your patient, sit in the most convenient manner possible, and place yourself opposite to the patient, on a seat somewhat higher, so that his or her knees may be between yours, and that your feet may be between the patient's. First require him to resign himself, TO THINK OF NOTHING, not to distract his mind in order to examine the effects he will experience, to banish every fear, to indulge in hope, and not to be uneasy or discouraged if the action of MAGNETISM produce in him momentary pain. After matters are well adjusted, take his thumbs between your two fingers, so that the interior of your thumb may touch the interior of his, and fix your eyes on him. You will remain from two to five minutes in this position, until you feel that an EQUAL FORCE is established between his thumbs and yours. This being done, you will draw back your hands, separating them to the right and left, and turning them so that the inner surface may be on the outside, and you will raise them a little higher than the head; then you will place them on the two shoulders, you will leave them there for about a minute, and you will bring them down the arms as far as the ends of the fingers, slightly touching them. You will recommence the pass five or six times, turning away your hands and separat-

ing them a little from the body, so as to reascend. You will then place the hands above the head ; you will keep them there for a moment, and you will bring them down, passing in front of the face, at the distance of one or two inches, as far as the pit of the stomach ; there you will stop for about two minutes, placing your thumbs on the pit of the stomach and the other fingers below the ribs. Then you will descend slowly along the body as far as the knees, or better ; and, if you can without incommoding yourself, to the extremity of the feet. You will repeat the same process during the greater part of the sitting ; you will also approach the patient sometimes, so as to place your hands behind his shoulders, and let them descend slowly along the spine to the back, and from thence on to the haunches, and along the thighs so far as the knees, or even to the feet. After the first pass you may dispense with placing the hands on the head, and make the subsequent passes on the arm. If no results are produced in half an hour, the sitting terminates, and the foregoing process is repeated again. The desired results will take place at the end of the second or of some subsequent sitting."

Colquhoun's Method :

I will quote his own words : "The magnetic treatment is usually administered with the hand, and is thence called manipulation. The usual method is to strike repeatedly with the palms of the hands and fingers in one direction, DOWNWARDS from the head to the feet ; and in returning, to throw the hands round in a semi-circle turning the palms outside in order not to disturb the effects of the direct stroke. To magnetise in the contrary direction, that is, from the feet upwards towards the head, not only counteracts the effects of the former

method, but frequently operates of itself prejudicially, especially in the case of irritable subjects. If we attempt to operate with the back of the hands, NO EFFECT WHATEVER will probably be produced on the patient.

"If, in the course of the process, the hands or the fingers of the operator are made actually to touch the body of the patient, it is called manipulation *with contact*. If, on the contrary, the operation is conducted at some distance, it is called manipulation *in distance*. The manipulation with contact is of two kinds; it is accompanied either with considerable pressure or with light touching-manipulation with STRONG or LIGHT contact. The manipulation with strong contact is certainly the most ancient and the most universally prevalent mode of operating."

Capt. James' Method:

He writes:—"It is recommended that the mesmerist should direct his patient either to place himself in an easy chair, or lie down on a couch, so that he may be perfectly at ease. The mesmeriser then, either standing or seated opposite his patient, should place his hand, with extended fingers, over the head, and make passes slowly down to the extremities, as near as possible to the face, and the body without touching the patient, taking care at the end of each pass to close his hand until he returns to the head, when he should extend his fingers and proceed as before. It is also useful, after making several of these passes, to point the fingers close to the eyes of the patient, which procedure, in many cases, has more effect than the passes. This simple process should be continued for about twenty minutes at the first SEANCE, and may be expected to produce more or less effect according to the susceptibility of

the patient. Should the operator perceive any signs of approaching sleep he should persevere with the passes until the eyes close, and should he then observe a quivering of the eyelids, he may be pretty certain that his efforts will be successful.

"Sometimes slow breathing, or placing the hand on the forehead, will deepen the sleep. But the beginner should, as a rule, avoid concentrating the mesmeric force on the head or region of the heart, and confine himself as much as possible to the passes, 'AUX GRANDS COURANTS,' as the French writers term them, i. e., the long, slow passes from the head to the feet. Should the above described signs of mesmeric coma not declare themselves at the end of twenty or thirty minutes, the mesmeriser should ask the patient whether he felt any peculiar sensations during the process, and if so, whether they were more apparent during the passes or when the fingers were pointed at the eyes. By these inquiries he will soon learn the best method of mesmerising applicable to each particular case, and he should not be disheartened if he does not succeed in producing marked effects at the first or even after successive SEANCES. Pain may be removed and diseases cured or greatly alleviated without the production of sleep, and many patients succumb at length who have for many weeks been apparently unaffected and proof against all the resources of the mesmerisers.

"Supposing sleep to be at length induced, the next and very important question is how to awaken the patient. With most sensitives this is a very easy process, for merely blowing or fanning over the head and face with a few transverse passes will at once dispel sleep. Should, however, the patient experience a difficulty in opening the eyes, then with the tips of his thumbs

the operator should rub firmly and briskly over the eyebrows from the root of the nose outwards towards the temples, and finish by blowing or fanning, taking special care before leaving the patient that, judging from the expression of the eyes and other signs, he has evidently returned to the normal state. As a rule, the patient should not be left until the operator is perfectly satisfied that he is wide awake.

"There are certain cases, however, where the sensitives should be allowed to sleep for two or three hours, or even more, and particularly when lengthened sleep has been prescribed by the patients themselves. Care must be taken to ascertain that they can be left alone with impunity. The majority may be; but there are cases where the operator should not be absent during the sleep. With a little observation the mesmeriser should be able to distinguish between such cases, and learn to adapt his treatment according to the peculiar temperament or constitution of each patient.

"Should there be a difficulty in arousing the patient, the mesmeriser may frequently bargain with him as to how long the sleep is to last; and should he promise to awake in the course of one or two hours, he will generally fulfil his promise by waking almost at the very minute named. The mesmeriser may also insist that his patient should awake at a certain time, and will in most cases be obeyed.

"The patient during his sleep can frequently give valuable directions to his mesmeriser, both as to the best methods of mesmerising him and the most effective means of terminating the sleep. In some rare cases, the sleep is so prolonged, in spite of all the operator's efforts to dispel it, that he is alarmed and the patient becomes affected in his fears. ABOVE ALL

THINGS, THE MESMERISER SHOULD PRESERVE HIS PRESENCE OF MIND, and he may be assured that the longest sleep will end spontaneously.

"It may as well be observed in this place that the PATIENT SHOULD NOT BE TOUCHED BY ANYONE BUT HIS MESMERISER, unless he wish it, or at least gives his consent. He can, perhaps, bear the touch of certain individuals, and may express a repugnance to be touched by others, and this quite irrespective of attachment or repulsion with regard to those individuals in his normal state. With most sensitives it's quite immaterial who or how many people touch them: but there are occasionally cases when, by so touching them, a very distressing state, called "cross-mesmerism," is produced, and the more particularly in the cases of patients who are naturally highly nervous, and, perhaps, hysterical. It is in these cases of cross-mesmerism that we most often find a difficulty in determining the sleep."

Coats' Method.

"Let your patient be comfortably placed or seated; sit or stand before him, or just at his side. Ask him to pay no attention to his friends or surroundings, but resign himself to your care. He can either close his eyes or look into yours. Inform him if he feels any strange or peculiar feelings—a sinking sensation, darkness of vision, nervous tremulousness, drowsiness or an inclination to sleep, not to resist but GIVE WAY. It will be all right, and you will see him through.

"NEXT for five minutes or so, take hold of his hands in an easy comfortable manner, or he can place his hands upon his knees, and you can lay yours with a just perceptible physical pressure on the top of them. Remain thus in contact until

there is no apparent difference in temperature between your hands and his. Direct your eyes to his, or rather to the organ of individuality, or that portion of the head just situated between the two eyebrows at the root of the nose. Exercise YOUR WILL calmly and steadfastly towards the desired end—sleep. Gradually remove your hands from his, and place them on his head for two or three minutes, covering his forehead at each temple with the hollow of your hand, with fingers resting on head and your thumbs converging towards “Individuality.” Slight pressure with the hands on the temples is desirable, as it tends to check the inflow of blood to the head per the temporal arteries. You will now proceed further to CHARGE the brain with your INFLUENCE by passes directed to that end, always downward over the head and face, forehead, tophead, sidehead, and backhead—all coming under your direction, so far as such passes can be made with DIRECT INTENT and with ease and comfort. You will also facilitate your purpose by pointing the TIPS of your fingers towards the eyes and the temples, but throughout there must be neither vulgar staring nor thumb pressure. You will continue making these movements until the eyelids tremble, become heavy, or close. In some cases it is advisable to close the eyelids and fasten them by downward passes, and thus hasten the result desired. When I say hasten the result—viz., the mesmeric sleep of the person operated on—I do not mean the mesmerist to hasten; HE SHOULD NEVER BE IN A HURRY. When the patient has exhibited the signs mentioned, you now proceed with both local and general passes AT DISTANCE to abstract your influence (but not to awaken your now sensitive) by moving your hands with fingers extended slowly from

his head to his fingers, both inside and outside his arms, also from the forehead down in front of body to pit of stomach, and then towards the knees. At the termination of each pass raise the hands (as described in practising the passes) and commence again. Continue these passes for some time after he or she has apparently fallen asleep.

"If you do not succeed at first, proceed at subsequent sittings as if you had no previous failure; and when ONCE you succeed in putting a person asleep your power to do so will be enhanced, and your future percentages will increase in due proportion. When you have obtained satisfactory evidence of sleep, it is advisable to try no experiments for the first two or three sittings, beyond the following.

"Let the patient sleep on for some time, and then quietly wake him up. DON'T DO IT SUDDENLY. You might spoil for ever a good subject by so doing. Stand behind or before the sensitive, and make slowly and then briskly upward passes (palms of the hands up) IN FRONT OF THE FACE, and blow steadily on the forehead, when your patient will awake much surprised and benefitted by the sleep. With a little more experience you can arrange with your patient when he will awake of his own accord. When this is done, the sensitive will always awake at the time arranged. This arrangement or experiment is capable of considerable extension or modification."

UPPUDI SUBRAHMANYA SURYA PRAKAS RAO.

Vizagapatam.

(To be continued.)

DOCTOR PEEBLES' FIRESIDE MUSINGS.



(EIGHTY-NINTH BIRTHDAY.)

GOOD-BYE eighty-nine years!—years of change, of struggles and I trust of progress—years of sunshine and shadow and of defeat and victories. Largely laying down the burdens of eighty-nine years, I start off on this 23rd day of March, 1911, cheerily, healthy and happy on the pathway of anticipated thorns mingled with roses, towards the ninetieth milestone.

Looking backward across this chequered pilgrimage of mortality, I have no ugly thoughts to immortalize, no regrets to weep over and no enemies to punish. Mistakes I have made and yet, those with their results, were disciplinary lessons. All in the ultimate is right; and as God is infinitely good, there is no room in this measureless universe for absolute and endless evil.

There comes to my memory just now, these soul-stirring words of my personal friend the poet Walt Whitman :—

“All seems beautiful to me ; I can repeat over to men and women,
You have done such good to me, I would do the same to you ;
I will recruit for myself among men and women as I go,
I will toss a new gladness and roughness among them ;
Whoever denies me, it shall not trouble me,
Whoever accepts me, he or she shall be blessed and shall bless me.”

Rich indeed is the blessing of health. My muscles were never stronger, my appetite never better, my hearing never more acute and my eyesight is such, that with the most perfect ease, I can read the magazines and the constant inflow of new books. Stated in a few words, my health is excellent—and why? How often am I asked, “Doctor, how do you keep so well and so vigorous?” Three plain words tell the whole story: I Behave Myself! Or otherwise expressed, I obey, so far as possible, the laws of nature, which are the inexorable laws of God.

Calvinistic orthodoxy with its tremulous faith in the future, Agnosticism with its dreary doubts, Materialism with its dread of annihilation and Infidelity with all its serpentine, Christ-hating ramifications, shorten—yes, shorten human life.

Usually I rise early in the morning. This morning at five o'clock, I was out on the porch engaging in deep breathing. I have eaten no animal flesh for about sixty years, no tobacco, and seldom do I taste of tea or coffee. These all have medicinal properties and are injurious as well as expensive. At tables, whether in America or in foreign lands, I eat no pork, nor pickles, nor black pepper, nor catsup, nor mince pies, nor hot cakes, nor old cheese, nor greasy boiled cabbage, nor any of those spiced luxuries which conduce to gradual suicide. My diet, similar to that of the noted Dr. Tanner who is nearly my age and famous for his forty days' fast many years ago, consists of coarse wheat bread, oatmeal, cracked wheat, corn, rice and other grains; milk, cream, butter, eggs, nuts and the delicious fruits that grow and ripen in the sunshine. Nothing could tempt me to eat the corpse, fresh or salted, of an old, grunting, filthy, scrofulous-tainted hog. Digested foods make

the blood, the blood makes the body and the body affects the brain; and there is beastly selfishness enough in the world without putting more of the animal into the system to break out later into brutality and war.

Another matter that I conscientiously think has conducted to my personal longevity is an unbounded faith in God as the Infinite Presence and goodness of the universe, in my exultant faith in those Divine Principles that "make for righteousness", and my ardent religious faith in those angel ministrations that demonstrate a conscious life beyond the physical death, where, using the Apostle's words, "We shall see face to face and know even as we are known."

And still another matter has aided in my excellent health; I refer to keeping self-centered, maintaining as far as possible, a calm equipoise of mind under all circumstances and the cherishing of kindly feelings towards everyone, seeking to find the good that shines with diamond brightness down deep in every human soul.

In my extensive writings, I have sometimes employed, using the late J. R. Francis's words, "The tomahawk and the sledge hammer," yet each blow was meant to be tempered with justice and charity and under it, there nestled the emotions of kindness, fraternity and heart-felt brotherhood. If in thoughtless haste I have wronged anyone, it was more of the head than the heart and I gladly, bravely plead forgiveness and will cheerfully make all possible amends. Wisely is it often said, that to err is human.

It has been my earnest endeavour for over seventy years in public life to educate and morally benefit the human race, conscious that under whatever skies, we are brothers all. To me, the field is the world and I am too busy to think of death,

which is only emigration to a better country. As yet, I have just begun to live, to comprehend; and life was never so joyous. Lofty heights daily rise before me; I almost feel that I am swimming in an ocean of infinite love. The future is golden.

And here I am reminded of that magnificent birthday congratulation in Australia in my 80th year. The crowd that assembled in the Masonic Hall, the several Lyceums with their banners, the address of welcome by W. H. Terry, the select music, the display of flowers and the greetings, all beggar my description. Here are three stanzas from the poem by the Rev George Walters, pastor of the Unitarian Church, Sydney, Australia:—

Eighty long years !—The valley, sure, is passed ;
He feels the heavenly sunshine on his brow !
He fears no " hell "—he searches for no bliss ;
The heaven of joy and love is with him now !

Brother,—my hand ; and with it goes my heart,
My fervent wish for a happy time.
God keep you, e'en amid the things of earth ;
God bless you—in the brighter, better clime.

Smile on us ! Speak words of high import.
Point us the way to the celestial shore.
We follow ! Ah,—my heart is beating so—
I cry—God bless you—and can say no more !

Neither can I forget the splendid birthday reception given me on my 8th anniversary. Though entirely unexpected by me, it was a grand success. In the floral decorations of the hall, the excellent music, the fraternal greetings of friends, I was charmed. Mrs. Mary E. French excelled as hostess, while brother A. B. French thrilled the audience with a most stirring

enthusiasm by his brilliant and eloquent address. And all this was wrought through the inspiring genius of Mrs French. Such anniversaries are among the oases in mortal pilgrimages. They brighten human life, revive and sanctify old friendships.

While recalling the past, these natal-day-gatherings refresh our minds with the moral beauty of unselfish friendships and help us to more fully realize that benevolent deeds and sweet charities are the polished stones in the soul's temple—that kindnesses, voiced in tones tender as angels use, become wandering minstrels of mercy, blessing millions; while charity, heaven inspired charity, purest, sweetest of all the heavenly graces—constitute the brightest gems in the crowns of both mortals and immortals.

Appreciating the purposes of these natal day anniversaries, I accept with gratitude the valuable presents tendered me as well as the heart-felt greetings of the many well-wishers both in our home-land and from our devoted friends in other climes and nations. In return I can only say, health and peace be unto you—and Heaven's holiest blessings and divinest benedictions rest upon and abide with you till the end of your mortal pilgrimages.

As for myself, the public life of over seventy years has been, upon the whole, exceedingly enjoyable; and to-day, is absolutely lovely. God and myself are the choicest of friends. In him I have unbounded faith. Believing in the sacredness of labor, I am still lecturing Sundays and often week-day evenings upon my foreign travels, or upon some of the reforms that are making radiant the early years of this twentieth century. Reflecting upon the past I never say: "It might have been." God knew best. The future rises before

my vision bright and golden—a vision that looks forward and upward towards a moral kingdom of infinite possibilities and unspeakable glories.

Especial thanks are due to Mrs. Belle Peebles, wife of my brother Lorenzo R. Peebles, for the most excellent manner in which she provided for the assembled guests. Mrs. Peebles' home is literally strewn with roses and lilies, provided by the ladies of the Rose Circle, Mrs. Roberts, Mrs. Morgan, Mrs. Keese, Mrs. Matteson and others.

After the sumptuous feast and the reading of the foregoing, Mr. Robert P. Sudall entertained the guests with a rendition of the appropriate solo, "The Old Musician and His Harp." Precious will be the memories of this family union, because of the presence of my only surviving brother, Lorenzo R. Peebles and my sister Mrs. C. C. Beach, also Mr. C. C. Beach and my niece Mrs. C. C. Warden.

In the words of the poet Walt Whitman,

. "Lighthearted I take to the open road
 Healthy, free, the world before me,
 The long brown path before me, leading wherever I choose.
 Henceforth I ask not good-fortune—I myself am good-fortune.
 Henceforth I whimper no more, postpone no more, need nothing:
 Strong and content I travel the open road."

DR. J. M. PEEBLES, M.A. M.D.

SOME SYLLABLES OF THE AFTER LIFE.

—————:-(X):—————

(Concluded from our last.)

Our communications with "the other side" have taught us many valuable lessons, not the least being the necessity of learning to control one's thoughts, to think purely, to think kindly and to think truthfully. We live surrounded by, not only our own, but other people's thought-forms. If we try to think only good, evil is automatically repelled, but if we give way to evil passions the soil will prove congenial and we shall attract the evil thoughts of others. With every thought we think we are helping either to raise or to debase the moral atmosphere about us. Here I should like to quote some helpful and weighty words by an American professor on the importance of right thought. He says: "Thought is produced by vibrations in the cells of the brain, which are communicated to the universal substance and go out as thought-waves. Thought also reacts through the cells of the brain upon the sympathetic nerve system, which is a prolongation of the brain. In the psychological laboratories of our universities (American), it has been shown that each thought has its own rate of vibration. Thought-vibrations, then, not only go out in universal substance and act upon other minds

but they react upon the physical organism through the sympathetic nervous system, which is a part of the brain and has complete control over every organ in the body. From experiments made in the psychological laboratories it has been discovered that thoughts of the 'flesh' produce vibrations that are coarse, destructive, and degenerating; and that thoughts of the 'spirit' produce upon the sympathetic nervous system vibrations that are gentle, harmonious, constructive and regenerating. Wrong thought-activity engenders destructive action in the physical organism, whereas right thought-activity engenders constructive action."

In cases where the thoughts have been persistently evil for any length of time and have had great intensity—say of hatred, malice, jealousy, bitterness towards some one—the form taken in the astral plane is often bestial or quasi-human, quasi-bestial, and this may endure strong and active for long periods of time. In these facts, may there not lie some explanation of those horrible hobgoblin sort of creatures of whom one has read as haunting certain old castles and mansions? In most of the cases recorded the mansion haunted has been an old one in which in mediæval times awful cruelties, murders and treacheries have been perpetrated until the very stones must be saturated with vileness. I have been very often told that a dense gloom, like a fog, hangs all round this earth and is specially black and foetid over crowded cities like London, Glasgow, Paris, New York, etc. This gloom, "like black clouds lowering over one's head, as a spirit once described it to me, is much felt by denizens of the lower astral planes—those most in connection with the earth. As the coarser astral atoms disintegrate and the spirit rises gradually to the higher planes, this gloom lessens, but

comes a misty grey and finally merges into brighter and brighter light. All have noted that the light seems equally diffused, that no visible source is seen in sun, moon or stars. The reason of this I do not know. I have always understood that the astral and mental planes through which we all pass are situated—if one can use this phrase in such a connection—in the “aura” of the earth, and it seems as if the sun, moon and planets ought to be visible from these surroundings. It may be that they are obscured only by the black and grey clouds of the lower planes and shine out visibly again from the higher.

People often ask me, “But what do they tell you of their surroundings? What do they do with themselves? What scenery have they around them?” The scenery in some cases seems much like what has been left behind here. The mind may perhaps unconsciously create it. Others say it is like the Devonshire moors of the South African veldt—stretches of wild moorland right to the horizon, trees, shrubs, hedges, long white roads leading away and away, sometimes wild flowers larger and brighter in colour than those of earth, blooming in the fields and hedges. One officer, relating his experiences after death to a friend of mine and his through automatic writing, wrote that he had died in a hospital in South Africa from enteric. He was unconscious for days before the end came, and when he again regained consciousness he found himself, to his surprise, in a vast plain with trees, shrubs and beautiful flowers all in bloom around him. Looking about him, he discovered a friend who had died in the same hospital after being unconscious through opiates for some days. These two men discussed their affairs to-

gether, having no notion at first that they were "dead." Feeling so much better and free of all pain, and noticing the changed surroundings, they came to the conclusion that they had been sent somewhere away from the hospital to convalesce. It was with some difficulty that finally an older denizen of the spirit-world managed to convince them both they were really "dead."

Artists and other nature lovers think their favourite or ideal scenery for themselves; they *must* have beautiful surroundings and can have them if they only wish strongly enough and make mental images of what they have most loved. Can any one, for instance, imagine the dear old "Autocrat" without trees in his environment, trees amongst which he could wander at will, and round which he could put his pocket measuring-tape?

Musicians have told me they are always listening to the great tone masters; playing themselves on instruments earth cannot manufacture, or catching new inspiration for their creative work, from higher spheres. Over there, the joy is enhanced twofold, for there are symphonies of colour as well as of sound and not only so but form also, every note of sound having its distinctive colour and form. As the music rolls forth, exquisite shades of colour are seen blending with each other and wonderfully intricate architectural or floral forms build themselves up, from the dainty filigree outlines of a Mendelssohn's "Spring song" to the grand majestic bachellements of Wagner's "Götterdämmerung."

Scientific men continue their observation of natural facts, and deduce therefrom great general laws; also they try hard to impress the minds of scientists still with us, helping largely in most of their discoveries.

Those who were book lovers here are often immersed in astral libraries. I know one dear old friend who simply refuses to be dug out but sits absorbed, his nose glued to the page, oblivious of time, past, present or future.

There are also halls of learning where lectures are given on every conceivable subject, scientific, religious and literary. Once I myself brought through smatterings of an astronomical lecture to which I had been listening and once or twice I evidently passed by some sort of religious gathering, for I awoke with a well-known ancient and modern hymn ringing in my ears. At another time I heard part of the litany to the Virgin chanted by men's voices. "Mater purissima," "Mater castissima" were the words I brought through distinctly into my physical consciousness.

Several doctors have told me that though, like Othello, "their occupation was now gone," they were still so interested in their profession that they often haunted the London hospitals to look on at operations and diagnose difficult cases of disease. Their anxiety was great to help their old colleagues, but, alas! they found it impossible to impress them! I had rather an interesting experience not long ago. Being at the time a little worried by some disquieting symptoms, a good deal connected with my psychic development, and feeling it would be of little use going to an ordinary medical man, I made up my mind to try a "clairvoyant diagnoser" of whom I had heard. He had certain hours for paying patients, but did an immense deal of good work for poor people, gratis. I went on the day and hour appointed, and found a number of people all waiting their turn in an ante-room. We were all provided with pencil and paper to note down the advice given,

and one by one we went into the inner room where sat the diagnoser. After shaking hands with the old man, I remarked, "You must feel very tired and confused after seeing so many different patients." "Oh no," he replied, "I know nothing that happens, unless the information is volunteered by the sitter." This statement aroused my interest, so I began to cross-question him. As he saw I knew something of occult matters, he told me that he personally had nothing to do with diagnosing, but that after he was driven out of, or had left his body, an ex-medical man took full possession, and gave the necessary medical advice. This doctor, the medium assured me, he had known for years, and that he had seen him more than once; moreover, all the facts given of his own life, dates, names, etc., had been verified; at the same time the doctor expressed himself as anxious to remain incognito, and so his wish was respected. After listening to the doctor's pronouncement in my own case, which by the way quite tallied with what I had been told by my own friends on the other side, I spoke for a few hurried moments with him on psychic matters, telling him I was clairaudient, with the secret hope that he would test it by coming to speak to me. That same evening whilst I was sitting quietly thinking of the day's experiences, some one purporting to be this doctor came and spoke to me. The same entity came again and again during the ensuing weeks, often having to hurry away because he said the hour for diagnosing through Mr. P.——had come. He never vouchsafed his name, but told me the arduous and continuous work he was now engaged in he regarded in the light of "expiation." He had been a rank materialist, and had had much influence over young medical students. H

was now trying to undo some of the mischief done in the past through ignorance, by helping suffering bodies and blind souls. Some time after this, I had occasion to take a cousin of mine to see this "clairvoyant diagnoser," as she had grave fears, happily quite unfounded, about her own physical condition. At her request I accompanied her to the private interview, in order to write down what was told her. When I shook hands with the medium, I said, "Do you remember me, Mr. P.—? I came myself to consult you some months ago, etc." The man's face was a blank, and I was not surprised when he apologised for not remembering me, on the plea of seeing so many different faces day after day. As soon, however, as the "doctor" had taken possession of the medium's body, he held out his hand, grasped mine, and said: "How do you do, Mrs. S.—?" "So you remember me, doctor? Was it you then who came and talked to me several times and told me a good deal about your work?" "Yes," said he, "I have been several times to see you, and would have come oftener, only my work ties me a good deal." This proved to me that the medium was right when he said he was driven out of his body; in my case it is obvious there were two separate entities involved—one who having seen me once, had quite forgotten me, and the other who had seen and spoken to me several times and remembered me of his own initiative.

The existence of astral libraries always seems to astonish spirits still new to their surroundings. To the intelligent ones they become a great solace. One friend of mine, a charming clever cultivated woman who always thirsted for information of all kinds this side, told me she now spent a good deal of

time in one of these libraries. She was under guidance studying astronomy with special reference to the habitability of the planets. Knowing how interested I have always been in the speculations regarding Mars and its "canals" she came to assure me that Professor Percival Lowell was quite right in his conjectures, and that there all is much more marvellous than any of us can imagine.

There are, I think, many of my own sex, the ultra domestic variety, to whom the possession of a "home" is absolutely necessary for happiness. What they yearn for is a little *pied-a-terre* here, and—shall we call it?—a little *pied-au-ciel* there, when they pass over. Let these derive some comfort from the following episode. A certain professor, a friend of mine, came, not long ago, to beg me to allow myself to be introduced to his wife—also on the other side. This, he frankly told me, was partly because his wife had expressed her disbelief in the possibility of any living woman being able to get away from her body in sleep, and because he was anxious to prove to her that he was right and she was wrong! That night I went off to sleep with the intention of going to see this lady, and I knew that the professor himself was waiting in the offing to conduct me. I woke up in the early morning bringing through very clearly the professor's face, also a very cordial handclasp; it seems he escorted me back and shook hands just before I slipped back into my body again. I also had a vivid remembrance of having a long talk in a house with a lady—whose face, however, did not come through—who showed me with pride all her most cherished treasures in the way of curiosities. Whilst talking, I heard a carriage drive up and saw distinctly through an open door the sleek

well-groomed hindquarters of two bay horses, their heads being hidden by an intervening wall. On waking, I concluded that realities and dream fancies must have got considerably mixed up, but on my asking the professor for an explanation he said, "You are quite right; my wife could not bear to be homeless, and so thought out for herself a replica of the one we had in Edinburgh, even to the ornaments and curios she had been for years collecting." "But," said I, "surely the horses and the phaeton were imaginary." "No," said he, "they were real enough, our old friend, Mr. Wood, always drives up to see my wife; the horses are old pets of his who found him out when he passed over and insisted upon following him about like dogs!" I gather that the professor himself finds this sort of feminine domesticity rather cramping, so goes off on various expeditions of his own, picking up knowledge on the subjects which most interest *him*.

If we could only look at "death" from the real standpoint, as only a change in life conditions, we should be able to help our loved ones instead of hindering and torturing them, as we so often do. If we could only realize how disastrous is the effect upon them of a morbid hopeless grief, black swathings of crape and all the barbarous mediæval paraphernalia of woe, we should never rest until we had reformed it out of existence. There is no greater mistake than to imagine that by mourning we are adding to the happiness and well-being of our dead. In fact it is quite the contrary. A heavy hall of gloom and depression hangs over them all the time. What they need most is our love, warm around them, and our prayers to help them, not stony grief on the one hand, or on the other a deliberate putting of them out of heart and mind as soon as

the body has been consigned to the earth. One dear old friend said to me, "What is the use of heaping up wreaths on a grave? Your loving thoughts and prayers have helped me much more than all the flowers now withering in the cemetery. A young girl, the only child of doting parents who are simply distraught at her sudden and unexpected death, said in reply to a question of mine as to whether she was with her mother at night or not. "Yes, we are often together and mother is quite conscious of my being there, but, oh dear Mrs. S——, do tell her to cheer up; she does nothing but cry and cry and cry, and I really don't know what to do with her, it is so depressing." She also told me a "black cloud" followed her about everywhere, and though she still knows little about her new environment she has learned to connect this cloud with the grief of her parents.

Of the higher planes with their denizens, alas! I am not competent to speak. Echoes only come to me from friends who are passing on and away from earth. Though they sometimes speak to me from afar off, I can feel all through me their sense of happiness and well-being, for to them the words of Tennyson are literally true. "Farewell, we lose ourselves in light." Earth and its troubles recede more and more, memories old griefs fade away till finally after a painless slipping out of their astral shell, they awake to full consciousness in the heaven world, where all bliss is theirs; that is, all the bliss they are capable of responding to and assimilating.

"The veil is rending and the voices of the day,
Are heard across the voices of the dark."

Tennyson.

THEORY AND PRACTICE OF TĀNTRA.



[VIII]

PRACTICAL USES OF THE ELEMENTARY THEORY.—Contd.

IN considering the subject of *pranayam*, we have already dealt with it *pro forma*. A detailed account of the progressive stages of breathing operations involved in *pranayam* will be given later on. According to Vedic rites, the breathing operations are performed with special reference to the length of time they must take; whereas to Tantra, *pranayam* has little to do with time. To correspond with the Divine Energy would be everlasting existence; and we therefore must not only have amount of time but quality of correspondence. This correspondence should be developed to the extent of the quality of communion, faith or love.

Before exercising *pranayam* we must not have our object in view to see proof but to see the light. It is too well-known to remind that the human mechanism is composed of a material body and a mental organization. Emotion, volition, and thought itself are the functions of the brain. When the brain is impaired, they are also impaired; when the brain is not, they are not. Everything connected with the mechanism ceases with the dissolution of the material fabric. Muscular activity and mental activity perish alike. We all know pretty well that

mind and brain react, and that the mental and the physiological processes are related—very intimately related, of course. But how they are related it is still altogether unknown. The correlation of mind and brain does not involve their identity; and any attempt to project the material into the immaterial or spiritual is obviously ludicrous. The elements composing the material body however refined or subtle as to their matter are not in themselves capable of corresponding with Divine Energy. There is something at the back of the correspondences of the spiritual organism. As in the natural, so in the spiritual, there is a principle of life. That which determines the correspondences of the spiritual organism is a principle of spiritual life. What is obvious to us is that the relation between the spiritual man and his environment is a filial relation. With the filial correspondence, he knows the mother alone—Divine Energy. It must, at the same time, be borne in mind that it takes the divine to know the divine, but in more mysterious sense than it takes the human to understand the human. It is therefore necessary that we should freely make use of emotion, volition and thought during our exercises in *pranayam*.

For a beginner it is desirable that he should be absolutely alone where none can see or hear him. An open field or a river-side is the best place; but locked securely in his room he will be comparatively safe from observation. Let him spend five minutes first in taking very slow and deep breaths and then get up smartly on his feet and address the ideal form of Divine Energy or *Sakti*. He may depend entirely on his imagination for a figure—one of the conventional forms of Sakti, commonly known as *Disha Mahabidya*. He can, of

course, say anything he likes, no matter how extraordinary, but he must think out each thought beforehand. He may then address the image in a strong, full and confident tone. Let him round out each syllable and dwell upon it. Let his words ring out straight from the chest; and while doing so, let him use impressive gestures, and do and say anything he would like to do and say, as if the form addressed were actually present. This is a splendid exercise for the beginner. It will develop self-confidence in him, and its effects will be noticed in many indirect ways—too many to mention here, but which the readers may well recognise at once. Whenever he happens to feel depressed or needs stimulation of self-confidence about half an hour of this unique process will produce wonderful results. We all know pretty well that we are also often helped towards definite material results by thus using the power of auto-suggestion through the forcefully spoken words. In a word, let us ask for what we want—demand it as if we owned it. The early morning is the best time for this exercise, when the brain is fresh and the body had taken its rest, and nerve relaxed. Let the beginner start with a five minute exercise and gradually lengthen it each morning, one minute per day until he could do this full twelve or fifteen minutes. The secret of success is that the beginner should give himself up wholly, during the exercise, to absolute passivity both in body and mind. Every muscle should be relaxed, and every disturbing thought banished. When he feels that he has accomplished this he qualifies himself for readiness to take up the following two methods of throwing his force out into active service on his behalf.

Before stating the methods I must let the reader know that although faith is not essential in the processes of these methods,

it adds much to their effectiveness. I realise how hard it is for the beginner to have faith in things he knows nothing about; and, as such, we may, however, proceed first even without faith.

If we really desire the advantage which faith would give we can get it merely by refusing to consider *doubt*. This is not so hard as it seems. Let us remember that to refuse, even temporarily, to consider doubt is practically the same as to have faith, and this can be done by any one who is sincere in his desire to realise spirituality. As a rule, work without faith avails nothing, and that is why we cannot claim that any method without faith or an alternative as prescribed is alone in itself wholly sufficient to bring about satisfactory result. I can only assure the reader that the methods I am just going to describe will assist in arousing a powerful psychic force in favour of the earnest beginner. If he then holds his mind open and watch for the result, he is on the road to success. The good usually will come to him first in the form of fortunate idea of the result because it is the direct result of the psychic activity evolved by purposeful act. Such idea is thus the connecting link between the psychical and the material. It now remains for the beginner to develop the opportunity created for him by his thought or more properly the opportunities drawn to him by his desire.

Now, to return to the description of the methods. The first method relates to forming, absorbing and radiating thought force through the spinal cord. There is a great nerve centre in the spinal cord situated behind the pit of the stomach. It is veritably a magnetic centre or nerve magnet capable of controlling involuntary bodily functions such as breathing and

heart pulsations as well as the emotional nature of the individual. What is to be done is to stimulate this nerve magnet on the radiating vibration theory. The first step is to go into the silence and become properly passive. The next step is to prone upon a bed, having first removed all clothing which binds or hampers the movement in any way. The operator will then take in a deep breath and in consequence expand the chest, drawing in the abdomen at the same time. He will next hold the breath with the result that he will collapse the chest, forcing the air into, and distending the abdomen. Collapsing the abdomen will again fill the chest if the breath is still held. It will be seen that with each breath the chest and abdomen are each collapsed and distended. Let him, however, take a rest of half a minute and then repeat the act. The attentive operator can readily see that this operation acts directly upon the nerve magnet. The movement of adjacent organs will also be noticeable. The mental side of the idea is that the object aimed at must be held calmly in mind during the operation. The stimulation of the nerve magnet sends out the thought in vibrations which take effect upon the receptive nervous organism. Much is claimed for the effectiveness of this method. This will certainly give the operator poise, calmness and relief from depression.

The second method is very simple, but I fear, its very simplicity might induce a lack of faith. This method, however, seems to us rather bold in theory. On this theory, the operator will go into the silence as in the first method, will stand erect and contract every muscle in his body to a state of intense rigidity so far as he is able to do so. There will then certainly be a force generated but unused. The operator

will, at the same time, fix his mind intently upon the object aimed at. In a word, he will powerfully *will* its fulfilment and simultaneously assure himself that the physical force-expression—the rigidity of his muscles—is changing into a mental force-expression. He will then think that as the force oozes from his tiring muscles, it goes out from him in the mental form of his desire, and in that form it acts upon the conditions concerned. This method can be tried even upon general business conditions, viz., the thought that “business will improve” and so on. This is practically the method of direct transmutation of physical into psychic force. The success of the operation is chiefly due to the absolute suppression of vanity in any and all its countless forms. These processes are, however, meant for the beginners so that they may conserve their wanton mental forces. In these methods, the will power of the operator is unconsciously developed, and this is the preliminary step towards conscious development.

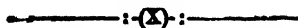
It is not, perhaps, out of place here to explain the philosophy of the foregoing operations prescribed. The Tantrik or the spiritual man always thinks of himself as a line of Divine Energy; and that this line expresses the unity of all things. It is the natural man that has no conception of this line and necessarily overrules it in his own mind, and his weakness lies right there. The Tantrik stands, as this line shows, with one hand pointing to the Divine Energy, and the other in the physical force-current. He breathes slowly as if he brought the force from the depths of the physical world—brings it through feet, legs and up through the body, and follows the line through bowels, stomach and vocal or-

gans, also through the face to the top of the head. He then expels the breath slowly and sends the current down back of head, through back of neck, and passes at back of neck and solar plexus—the nerve magnet—down through the vertebrae. He uses each section (Chakra) as a step until the base is reached. Next, he realizes that the current reservoir is at the base of the brain in which the composition of all nerve forces is stored. He breathes without allowing a break in the current at any place in the body. It is unity which he wishes to express and if the current breaks he stops and tries again until he succeeds. If the force current is sent from head to foot unbroken, it acquires the force of energy. If we feel unable to bring from the depths of our own nature, the treasure that lies there, we must lose the supreme joy of living and face many trials. We should therefore realise that divine-energy and life-energy know no difference between them. They are in constant communion, and only the cloak of flesh holds them apart. Amongst us there are men who are giants in the knowledge of Tantra, but such men seldom rise to the great places of honour or fame in the natural world. If they happen to demonstrate their ability, worldly success may crown them, but, as is generally the case, they work for work's sake, live for life's sake, and those to whom the highest conception of Divine Energy is unknown, are constantly annoyed to find that they know so little of the really practical things of life. It is a grave mistake, that our prayers emanating from conscious thought as representing mental unity cannot be made to reach far out and far into the spiritual world. We must judge everything both in the seen and unseen world from the spiritual standpoint. The keynote of spiritual life is to allow the

mind to develop so as to make the body a free channel of expression for the spirit of the Divine. If the soil is not prepared, the seed cannot take root. No evil can approach us unless the evil within our own heart attracts it. This holds good in the case of what is good too. There is no better teacher than the mind within. Let our own mind teach us. As we trust it, we at once come to know that the thing we need is under our hand. When we fulfil the objective law and do our best, the thing we desire for our highest good will come to us in many different ways. There is, therefore, no better way to do our best than to develop our mind with a view to bringing about the equipoise of the three cardinal attributes—*Saiva*, *Raja* and *Tama*—the end of the elementary theory of Tantra.

SRIMAT SACHIDANANDA SWAMI.

THE TRANSITION OF MR. EDWARD WYLLIE.



As it has fallen to my lot to record the arrival in this country, from the United States, of Mr. Edward Wyllie, it is now mine to make the fact of his departure from this life in his sixty-third year known to your readers. Mr. Wyllie passed to the higher life on April 10th. He had been in delicate health for some time, and his eyesight, which had been failing when he came to Rothesay, caused him much trouble, as much as his work indicated, and latterly incapacitated him. He suffered great pain at times, but he plodded on as long as he could. Suddenly Mr. Wyllie was taken ill for the worse, and being in the London district was removed to Hampstead hospital, where he had every care to the end. He passed away peacefully, directed by the loving care of his brother, Colonel Wyllie, who was unremitting in his attention.

It has been my lot to know the late Mr. Wyllie as few in this country could, and to know that while he looked forward — with barely-concealed joy—to meet his relatives in the flesh, he was also pained beyond measure lest his connection with Spiritualism and his mediumship should prove unpleasant to them. So far from this being the case, the human heart proved to be greater than “isms,” and he was cordially welcomed by them, and might have rested from his labours. But his sterling

sense of independence and of his obligations made him anxious to carry out and complete the work for which he was engaged.

Although little over a month with us during September and October in Rothesay, it was long enough for us to appreciate his quiet heroism and his genuine, but fading, medial gifts. That he was a most gifted psychic I possess the most reliable evidence ; that he was a sadly abused man, on account of his gifts, I also know. From experimentation in our home, I gleaned a keen insight to his character and defects, and our sympathies, unasked, went out to him. That he had hoped for a cordial reception and fair play in the old country I also know, but I grieve to think he had little of either. His general reception, with notable exceptions, was one of chilling reserve and suspicion, more detrimental to the exercise of his psychic gifts than our harsh climatic conditions, from which he also suffered greatly. Coming from the summer land of California, although in moderately fair health when he arrived in Rothesay, he soon suffered severely from the cold weather, and almost perpetual rain and fog, which he experienced during his stay in Glasgow. There he had an attack from his old enemy, malarial fever, contracted many years ago, and in Edinburgh he was again attacked with influenza, and he went an invalid to Manchester, and never really recovered.

As a medium, I often wondered how he succeeded in getting results when our local photographers, as well as those in Glasgow, refused to take portraits.

Mr. Wyllie, after an eventful and most varied life and considerable prosperity, till he became a medium, was at the zenith of his power as a psychic, when he lost all save his life and his mediumship at the great San Francisco earthquake. Due to that and the exposure and hardships in the public park,

Mrs. Louie Wyllie, his devoted wife, died shortly afterwards, and all trace of his son, Willie, was lost since the disaster. Mr. Wyllie, although he concealed the fact, it is evident never got over the mental shocks sustained.

I am inclined to think that we in Rothesay, and perhaps the friends in Glasgow, obtained whatever was best in his mediumship, but after the illnesses contracted in Glasgow and Edinburgh I do not think he ever was the same. A man of his stamp was not readily understood, and he himself was not aware that his defective sight and failing memory accounted for much that was unsatisfactory in his work as a photographer and in his business methods. Much inconvenience would have been saved had he had assistance in his work, especially in correspondence.

In Rothesay and in Glasgow, with the few who got into touch with his real self, he made lasting friends. In Mr. George P. Young he had a sincere friend and a moral and sympathetic supporter, and in Mr. J. J. Morse, of Manchester, Mr. A. W. Orr, Didsbun, and Mr. W. Walker, of Buxton, gentlemen who know something of mediumship and photography, he had sympathetic friends. In London, Mr Wyllie, except receiving the right hand of fellowship from the late Mr. Andrew Gordinning and Mr. H. Blackwell, was left to know the sadness, emptiness, loneliness, and heartlessness of the heart of the world. There were none to welcome him, no friendly hand extended to him. Official Spiritualists either left him severely alone or demanded tests, but as human beings these preachers of our lofty philosophy and the rest of it had no interest in him. If he could get spirit-photographs, well and good, but health and mediumship failing, he was no-

body, and what became of him was not their business. The visitor was only welcome so long as he had something to give.

He concealed his ill-health and circumstances to the last from his relatives, and wrote a pleasant letter to his sister a short time before his last attack. Throughout all his trouble he remained the quiet sufferer and the gentleman. He showed the qualities of the hero and the soldier characteristic of his people. Indeed, had his lot been different, he might have held His Majesty's commission. He was of the Scotch family of Wyllies who, as statesmen and soldiers, have been connected with India for over a hundred years. The late Lieut-Col. Sir W. H. Curzon Wyllie, K. C. I. E., C. V. O., who was shot in London, was his cousin. Mr Wyllie was born in Calcutta in 1843, his father being the late Colonel Robert Wyllie, of Elderslie, North Devon, who was for many years Military Secretary to the Government of India. His brother, Colonel Wyllie, although retired, holds a commission in the British Army. Another brother, an artist of ability, resides in Newark, New Jersey. I understand that he has two sisters living, one of whom I know was deeply attached to Mr. Wyllie, and it is from her— from her affectionate letters to Mrs. Coates—I learned the particulars of her brother's cutting off. On hearing, I wrote to Mr. H. Blackwell, who says: "The news does not surprise me, and considering his health, it is better so. His last letter to me a month ago said, 'I have to thank you again, over and over again, for your kindness to me, but I do not feel that I will ever take another photograph—my race is run, my time has come!' I tried to cheer him up. I am glad he has been released."

While sympathising with his friends, I also echo this. With his departure the last of our gifted mediums for photography is gone. Mrs. Coates and I will ever cherish pleasant recollections of this lonely but misunderstood and gifted man.

JAMES COATES, PH. D. F. A. S.

Author of "Seeing the Invisible" etc.

NOTES.



THERE are good many reasons why many of those who have passed over to the other world cannot communicate with their dear ones in the earth plane. One of them has recently been discovered through an unimpeachable source. There are certain mediums who have established their character as thoroughly reliable. One of them is Mrs. Piper; another is Mrs. Smead; and yet another is Mrs. Chenoweth. The distinguished literary and scientific men, who are investigating Spiritualism through the English "Society for Psychical Research" have full confidence in the spiritual manifestations produced through the organisms of these mediums. Now here is an important incident recorded in some supplementary notes issued by the "Proceedings" of the above Society for last March, to which Professor James H. Hyslop invites special attention in the March number of his "Journal of the American Society for Psychical Research."

Mr. Smead had lost a friend and been anxiously expecting to hear from his spirit through Mrs. Smead; but he did or could not turn up in the course of his sittings with his wife. In this way about three years passed away. The excuses given for his non-appearance were not quite satisfactory and Mr. Smead began to exhibit some impatience. At last, however,

his friend, Mr. Russel, did appear but apparently with some confusion at first. Gradually he seemed to get better control when the following occurred :—

William H. Russell.

(My old friend ?) Yes. (Has he anything to say to me to-night ?)

Yes, he wishes to reca'll a few times he spent with you.

(Go ahead.)

There is something that troubles [" : " crossed] quickly him.

(What is it ? Free your mind. I am listening.)

I tried but it was not well. You must remember how I came here. It was about 3 years of your time before I woke here. I was much surprised to find it so. It took that time for me to recover the shock. You see I did not come to you when you were near the place that I left your earth because it brought back the memories of it so that I could not tell you, but I have tried since away from there. (The Smeads had moved after his death.)

(Were you unconscious three years ?)

You do not seem to know what I said. I said I was asleep. It was like going to sleep quickly and it did not pass off at once.

(Were you unconscious ? One is unconscious in sleep.)

Not unconscious but sleeping ; not so, the body is resting when sleeping, not so with the soul. It is busy always. When I went to sleep I sometimes dreamed, but did not wake up like you do, only partly waked because my soul could not wholly recover and the part that was shocked greatest could not be used until I was wholly well or, as you say, recovered.

(Is there anything on your mind ?)

I wanted you to understand why I did not come before. I have tried several times, but could you understand me.

(Yes, a little, so I knew you were there.)

It would thus appear that some spirits, immediately after their release from the physical bodies, receive shocks in some part of their souls and they require long rest to be in a normal condition. During this time they sleep without, however, losing their consciousness. It also seems that a spirit sometimes gets so confused that he cannot utter a word if he comes near the scene of his earth life, as he becomes choked, as it were, with its memories which crowd his mind. Mr. Russel could communicate with Mr. Smead only when the latter and his family had removed from the place where the former had died. What is more striking is that the above statements represent ideas wholly contrary to the orthodox conception which Mrs. Smead had believed all her life. Indeed, this idea of suspended consciousness or delirium after death was absolutely unknown to her.

The following communications through Mrs. Smead, the control this time being the spirit of Mr. Smead's brother, throws some further light on the subject. When Mr. Smead asked the spirit of his brother to give a certain name, the following came through Mrs. Smead :—

I can't stay. Good by Billy. [Mr. Smead.]

(All right. Come again.)

Yes, it may be easier to remember next time.

(Anything more?)

I am glad you believe so much. We are to do our part.

(I need these facts to help others.)

Yes, yes. We are beginning to understand you better, but you cannot hurry us. We are having the hardest part to do it. You do not understand it as we do. Your friend did as he was told, so he did not become unconscious, good night C——[Chesterfield, control.]

(He is unconscious to-night?)

We have to guard against their coming in contact with earth surroundings, so that if they get too near they lose their control and sometimes we have to take care of them just as you people do when they get faint.

So, when certain spirits come in contact with their earth-surroundings they faint away and lose consciousness, and require the help of friends to recover ! In a sitting with Mrs. Chenoweth, on April 28th, 1890, an incident happened which also showed the same thing, namely, the danger of forgetting on the part of a spirit what he wants to say when he takes possession of the organism of the medium to communicate. That is to say, the spirit is clear, and perhaps normal, before he enters the body of the medium, but his "possession" of the latter's organism tends to disturb the normal integrity of his (the spirit's) consciousness

The two following incidents which we take from Professor Hyslop's "Journal" will also be read with deep interest in this connection. Mr. and Mrs. Smead's little son was purporting to communicate through his mother and said some startling things about his studies in the other life and the statements excited the curiosity of Mr. Smead to ask him to tell him all about the studies. This only provoked the reply that he could not stay and that he had to go to his lessons ! He bade his father good-bye and his communications ceased. Immediately Sylvester, Mr. Smead's deceased brother and one of the controls in the case took up the explanation of the failure to respond to the request for information about the studies in the following message, on the date of May 10th, 1909 :—

"You see Billy, they have difficulty about telling of the lessons here, because, when the soul gets interested, it at once goes to its lessons and earth memories are in abeyance. That is why we cannot get more of our work here through. Many wonder why it is, but if they think they will readily see that we cannot deal in two worlds at one and the same time.

When we come to this we have to leave our memories back from this side, lest they become confused."

The above shows that, as here, so there, children, have got their schools for learning lessons. It also seems that unless the spirits, who communicate with us, forget their memories of their world, they cannot hold converse with us without confusion. The above statement is psychologically beyond the knowledge of Mrs. Smead and, though not verifiable scientifically, represents just the chasm between the normal state in the other life and the conditions for communicating, whether it be a dream state or a clear secondary state, that we should expect in anything that represents something like a trance.

There is a curious confirmation of this general idea in another message taken from a remarkable sitting of Mrs. Smead's on March 10th, 1908. An old friend was purporting to communicate and got quite absorbed in the task, doing well in both evidential and non-evidential matter, until Mr. Smead suggested terminating the sitting. This had the same effect on the communicator as did the inquiry of his son in the record just quoted and confusion followed. Sylvester took up the situation and said :—

"I had to instruct this friend that when he began to go on until he finished talking so that he would not lose himself. I did not want to try to bring him out of an unconscious state alone, the doctor not being here."

This communication also goes to show that something like syncope or unconsciousness, if not the abeyance of normal memories on the other side, is brought about by the attempts

of some spirits to hold intercourse with their friends here. At the same time, there are good many spirits who are either constitutionally or by training quite free from these difficulties and can communicate easily without any confusion or feeling any sensation of fainting or unconsciousness.

ANOTHER forceful personality has been removed from the ranks of spiritualists by the translation to the higher world of the Rev. John Page Hopps who passed away suddenly, from heart failure, on the 6th April last after an illness of only a few days. He was in his seventy seventh year, having been born in November 1834 in London. He is certainly one more example showing how Spiritualists live to a good old age. From his youth onward he had been a convinced Spiritualist and as a member of the Council of the London Spiritualist Alliance he had been an ardent and faithful worker for Spiritualism in London. Mr. Hopps was an indefatigable propagandist, an effective platform speaker, a writer and a reformer. He had charge of Unitarian churches in several cities and in 1892 Unitarian Christianity received a wider scope by the establishment of "Our Father's Church" by Mr. Hopps. He courageously advocated many unpopular causes and his popular exposition of Unitarian creed has been extensively sold in many languages. He wrote several books, published many sermons and from 1891 issued a little monthly, *The Coming Day*. The unfailing courtesy and cordiality with which he treated all who sought his help in his home at Shepperton-on-Thames bespoke his fine and tender heart. He was certain, beyond all other certainties, that death was the beginning of a new and higher life and

looked forward to it with confident joy. His powers had not been impaired nor his insight dimmed by old age. He had his ideals and ardour of youth ripened by experience and deepened through sufferings. It is very well said of him that "among those brave souls who have laboured loyally and well for the spiritual reformation, there are few indeed who have done better than the inspired teacher, John Page Hopps."

"DR. PEEBLES' Fireside Musings" on entering upon the ninetyeth year of his age, published elsewhere, will no doubt be read with thrilling interest. The most remarkable feature in this great spiritual worker's long life is that he has always been young. His "Musings" display the heart of a young man of 30, not of one who is 90. His soul-stirring sentiments, couched in eloquent and telling language, will be deeply appreciated by those who want to elevate themselves spiritually. Even those who are anxious to acquire physical health will be immensely benefited by his words. We accord our hearty congratulation to the good Doctor on the beautiful and exemplary long life he has led, and wish him a stay of many more years here to do good to humanity.

One of the best spiritual papers is the *Harbinger of Light*, 117, Collins Street E, Melbourne, Australia. Its editor Mrs. Annie Bright is a thorough-going spiritualist who really believes in what she professes. She is of the same type as Mr. W. T. Stead, Dr. J. M. Peebles and others who are regular contributors to the Journal. The services of Mrs. Annie Bright in connection with Mr. T. W. Stanford's seances with the

medium, Mr. Charles Bailey, are invaluable. Indeed, in each issue of the Journal a detailed account of the seances with Mr. Charles Bailey is given which throws a flood of light on life after death. Mrs. Annie Bright held our revered client, the late Babu Shishir Kumar Ghose, in high esteem. She has given a portrait of Babu Shishir Kumar in the April number of the *Harbinger of Light* with a long article giving the life-story. We quote only a few lines from the article below.

"Few prominent Indians have been so universally loved or so deeply mourned as the late Babu Shishir Kumar Ghose, eminent pioneer journalist of Calcutta, and also a devout Spiritualist and founder of the "*Hindu Spiritual Magazine*." The columns of the Indian daily journals sent to this office are filled with messages of condolence and sympathy from all parts. From the many lying before the editor the following sums up the universal feeling in a few words, and is from members of the Bar at one of the Indian Law Courts :—

"Bhagalpur, Jan. 25.

"At a meeting of the Bar Library presided over by Babu Chandra Sekhar Sarkar resolutions expressing deep mourning at the irreparable loss sustained by the sad death of Babu Shishir Kumar Ghose were unanimously passed. Rai Tarini Prosad in moving it said the deceased rendered invaluable services to our country as a journalist, patriot and exponent of Nationalism and Spiritualism. President Babu Chandra Sekhar paid an eloquent tribute to the memory of the lamented deceased in glowing terms.

THE
Hindu Spiritual Magazine.

FOUNDED BY
Shishir Kumar Ghose.

VOL. VI.]

JUNE, 1911.

[No. 4.

AN ENGLISH LADY'S EXPERIENCE.

It was sometime in January last. We were engaged in conversation with an English lady, occupying a very high position not only in Anglo-Indian, but also in English, society at home. We were talking on general subjects as well as some moving topics of the day, such, for instance, as the Hindu-Mussalman riots, which had just then occurred in Calcutta; the looting of the houses of some rich Jain gentlemen by Cabuli rioters, the social customs of the Hindus and Europeans; etc. We were also immensely enjoying some of the humorous remarks of the lady; for, be it noted here, she is a well-known wit. "Are you a Jain?"

she asked us. "No," we said. "These Jains are very wealthy and deal in jewellery 'but I will not, for the whole world, be a Jain. And do you know, why? I will then not have the privilege of giving a slap to the mosquito comfortably sucking my blood." Again: "Mr. Ghose, we are more clever than your Indian ladies. They display their jewellery and tempt thieves and robbers; we keep ours locked up in iron safes."

In this light vein we were beguiling our time, when we observed, "By the way, is it true, Lady—, that you saw some spiritual phenomena?"

As soon as we had asked the question, the demeanour of the lady changed. Her levity was gone, and she became profoundly serious. She thought for a moment and then spoke thus. As we kept a record of the conversation at the time, there could be no mistake about the words she used. Indeed, the following is copied from that record:

"Your information is correct, Mr. Ghose," the lady said "What I saw, I saw. What I heard I heard. Let others say what they like, I can take my oath and declare that what I saw I saw, and what I heard I heard."

Then she related her story: "I and six others attended a seance held in a room which had just been vacated by a friend. The medium was a Mrs. Tomson. The room was denuded of all furniture and we had to hire chairs. There was not a scrap of rag or any article in the room. A towel fold screen was the cabinet and Mrs. Tomson sat there in a chair quite visible to me. She appeared to be sleeping and quite motionless. The room was sufficiently lighted for us to recognise each other distinctly. Mr. Tomson, the hus-

band of the medium, sat at some distance from his wife. There was none else with the Tomsöns.

"The room was thoroughly examined, and no confederate or anything suspicions was found there. I was sceptical and expected nothing. Suddenly, in a few minutes, I saw a man standing before me. I got frightened. The man, however, spoke and said 'Don't be frightened. I come to give you a warning. Some danger awaits you. But we shall protect you.' Fear then left me and I felt anxious to know the nature of the danger. So I advanced my hand to catch hold of his hand and ask him as to what danger awaited me. But I could not touch him ; he suddenly vanished. One or two gentlemen who sat close by me not only saw the man but caught his words. Others saw him speaking to me, but did not understand what he said. They wanted me to tell them what he had told me. So I was not hypnotised, as some suggested, I might have been then; for many others besides myself saw and heard the man. Several other apparitions then appeared before other sitters attired either as males or females. Some of these were small children.

"As I said, there was not a piece of rag in the room. Where did they get these dresses from? And whence did so many males and females come? They moved from one sitter to another, touched them and then disappeared. All of us saw them distinctly. One female apparition specially attracted our notice. She stood before one of the gentlemen sitters, both looking at each other with fixed eyes. She did not speak and after a while melted away, as it were. The gentleman then told this story. He had been wounded in a battle, and, while in hospital, was very

tenderly nursed by this woman. Afterwards he lost all trace of her in spite of every attempt to find her out and reward her for her services. Then he clean forgot her, but lo ! she appeared before him, exactly the same woman, dressed in the same way, though at the time she was completely out of his mind."

The lady told us that Mr. A. P. Sinnet was with her at this seance. As regards the danger she related the following incident. The next day after the seance she was to have gone up in an aeroplane. She had kept the matter a profound secret from all. Her husband was not in England at the time. Having handed a bag containing all her confidential papers to a faithful valet with instructions to give it to her husband in case of an accident, she was proceeding to the place where the aeroplane was waiting for her, when she got a telegram from its owner stating that the machine had gone wrong and that she should come the following day. The next day her husband sent her an urgent wire to join him without a moment's delay. It is thus quite plain what sort of danger she expected and how she was protected by her guardian angels.

The lady then asked our advice on one point. She said that there were people who thought that she was a psychic. As a matter of fact she had seen three apparitions on three different occasions without the help of any medium. Others said they were the products of her fancy, but she was absolutely sure that they were spiritual beings. She wanted to know from us whether she could cultivate her psychic powers without any danger to herself. We replied that the psychic power was a precious gift, and those who were blessed with it might do immense good to themselves and to humanity; but then when developing it, they must keep their hearts pure, otherwise they might attract evil spirits which meant a serious danger.

DR. PEEBLES' MUSINGS.



MARCHING ON: OR EVENING MUSINGS WHILE CROSSING THE CHASM OF EIGHTY-NINE YEARS AND LOOKING TO THE NINETIETH MILESTONE.

THIS beautiful day of California sunshine and flowers—this the 24th day of March, 1911—I bid goodbye to eighty-nine years and donning the bundle of toil and expected trials and struggles, I start off healthy and cheerily on the march to the ninetieth milestone. It is almost now in sight, for the passing years seem so brief, considering the rapidity of time and work that each incoming year adds more and more responsibilities.

Life abounds in unfilled prophesies and unfathomable mysteries. Reflecting upon it, I stand in the amazement of silence.

Though nineteen times crossing and re-crossing the Atlantic ocean during the past forty years and more, though five times encircling the globe, the guest of Maharajahs, dining with princes, tenting among savages, travelling by railways and steamers and lecturing in every State of our country except one, I have never been the subject of the least accident by sea or by land.

Has each person from birth a guardian angel? Is our life a charmed one? Do guides from unseen spheres protect? Are the pilgrimages of mortals mapped out by the starry influences? Are they directed and guarded by those grand old masters of antiquity who graced our world's earliest morning?

No sane reasoning man considers this to be a chance world. The coming of the eclipses and the regular return of the seasons, prove it to be a world of order, under the reign of immutable law.

Naturally, I am intensely skeptical, yet was ever brave enough to investigate all subjects connected with science, religion and the destinies of man; and when thoroughly convinced of a truth, I am invincible and immovable. While endeavouring to blend dispassionate reason, sound judgment with devotional fervor and with spiritual unfoldment, I have sometimes written with an iron hand and a sharp-pointed pen; yet under the pen-strokes glowed the spirit of sympathy and kindest fraternity.

To my consciousness for over sixty years, Spiritualism, the direct antithesis of materialism, has been the living Logos, the holiest word, except God, in the English language. And its demonstrations are God's living witnesses of a future existence, golden with the glories of immortality.

This March 23rd is another birthday morning. Late last night, thinking, camping by the tomb of eighty-nine buried years and meditating, I was alone—no, not alone; I am never alone unless in a crowd of ambitious and inharmonious souls, with whom God is gold—I asked aloud, what has been the harvest of my seed-sowing for full seventy-five years in public

life? What the report of memory's recording angel? Where and how fare the flocks over which I was the shepherd? Queer and quaint were some of the members of the different folds to which I ministered. They might be compared to forest trees. Some were tall and graceful; others stunted and knotty; some stood upon the mountain witnessing the early sunbeams and waltzing with the winds; others were nearly all bark and root, functioning deep under ground. These latter bore little fruitage. And yet, considering the whole, it was well. There must be variety. Desirable and beautiful is diversity. Effective are the shadows and backgrounds in pictures. Clay, mortars, hammers and scaffoldings are necessities in the construction of both the peasant's hut and the king's palace. Toil is the builders' mission. Spirits are our helpers. Angels are the appointed polishers of templed stones and God over all, is the Infinite Architect, whose love prompts, whose wisdom plans and power executes. God is good.

Sufferings are masked mercies. Evils are often the means to develop the best that is in us. Good and evil are the right and left hands of moral actors in life's drama. From the mud the lilies spring. Delicious are the berries that grow among the briars.

In thought, a multitude rises before me. Does the journey of life seem to you all, long and weary? Are the shadows deepening? Are the nights that come and go, more dark and dreary? Are the crosses of life getting heavier and heavier? My friends, do not falter—trust and journey on—the Calvary of thorns preceded the crown. There is light upon the mountain of hope, there is rest by the wayside under the palms of faith. Sandalled feet bled before the masters reached the lofty alti-

tudes of peace and spiritual rest. Press on then brother—sister—repine not—God is good.

“Lo I see long blissful ages
When these darker days are gone,
Stretching forward like a summer
Towards a never-setting sun.”

Christ² prayed in the garden and pressed on. So press on my friends; not a thought nor a step forward is lost. Every vine you plant shall yet quiver with purpling grapes—every ideal shall ultimately blossom into the real and every unseen song of the soul shall yet in the coming sometime, help to swell the harmonies of heaven.

Differences of opinions will necessarily arise. The human mind is not an automatic piece of mechanism. Thinking souls in the body or out of it are moral agents. It is their right to investigate, to reason and to form judgments. They differ, but differences are not necessarily radical disagreements or contradictions. The green apples of July do not necessarily contradict the ripened ones of autumn. Let us all diffuse the spirit of love and goodwill.

Has my pen at times been too incisive? Have my words been too hot and hasty with enthusiasm? I now bid them down for ever. Mars, red and fiery with war, adieu. Energy in the reformer is indispensable; but it must be tempered with love. Under the prairie fires, later, the green grasses grow. Under the ice, the music of rivulets run. Anger, hatred, jealousy and envy are emotions that my conscious spirit knows not of. They have no part in the second resurrection.

“Ten thousand thousand are our tongues,
But all our hearts are one.”

Only pleasant memories do I cherish of all my old co-workers in the fields of anti-slavery, temperance, woman's suffrage, anti-vaccination, anti-vivisection, vegetarianism, peace rather than war, the heaven-conceived phenomena that demonstrate immortality and an abiding faith in Christ, that is, the abiding Christ spirit of love and upon which divine force rests the world's redemption. What care I what God they adored or at what shrine they worshipped? I am no man's judge. We differ in theories and do our eyes in colors and what of it?

Seventy-five years ago, when yet in my teens, sensitive, beardless and timid, I commenced public speaking. What discoveries, what social and religious changes since! How blessed to have witnessed and participated in these many changes! And where are my old comrades, those faithful pioneer heroes that led the advance columns on the moral battlefields of reform? Gone, one by one, leaving behind the heart-royalty and soul-loyalty to truth—gone to swell the unnumbered throngs of star-crowned immortals who were faithful unto death. Seeing them now through the mists of precious old-time memories, my spirit grows strong, my nerves become steel anew and my throbbing heart flames with a fresh enthusiasm to continue the campaign that those venerable pioneers inaugurated with the sweat drops of suffering and persecution. Though their white feet now press the gardens of the gods, their great living souls vibrate in sympathy with ours. Memories are undying—unselfish friendships are eternal—and when recounting the deeds of those grand moral heroes, my eyes moisten with tears.

Wrong it may be, but often do I long to cross the clear crystal river and meet them. The buds of spring ache;

while the inviting sunbeams caress them into blossoms. Trampled flowers exhale their sweetest fragrance and purpling grapes yield their 'most delicious juices when torn and bleeding in the wine press. Sorrowing and mourning over the inharmonies of Spiritualists, I press on.

Men saw the thorns on Jesus I brow
But angels saw the roses.

Weep on, oh sad and sorrowing weeper. Chisel, mock the flinching marble that you chip and shape. Pangs of sickness and sorrow, ring your changes on nerve and muscle! It is well and wise. It is the frictioned steel that shines; the rustling wind-torn husks, when stripped, reveal the yellowing, ripening corn. Do not storms purify the air? Do not the biting frosts check the plague? God is good; and I am swimming just now in the ocean of God's Infinite Love. I envy no one and I have no enemies to punish. Devoutly do I love my fellow men, regardless of clime, color or creed. We are all in the subjective, brothers, sisters, neighbours. I am at peace with the world and on the most friendly terms with God.

Still I am a sincere, yet stumbling pilgrim, lecturing, writing, healing, travelling. Others—an innumerable throng—are on the way; the aged leaning on their staffs and thousands of honest poor, swell the passing crowd. Let us do something now for the latter. Let us at least bestow a smile—let us do something more than speak a kind word—let us hasten to lift their burdens. There are children crying for food, there are the sick to be nursed, there are aching hearts to be comforted, there are scalding tears to be brushed away.

Gentle reader, just reflect a moment—What did you do the past year to help others? What are you doing now in this field of charity and philanthropy? Angels, ministering angels, look down and listen that you may rightly record their answers.

Personally my pilgrimage on earth has been very stormy—one of cares, struggles and responsibilities. My crosses have been many, my crowns few; and yet the life has been richly worth the living. It was never so satisfactory and sweet as now. My library of 2,000 volumes with choice paintings, was burned in San Antonio, Texas; the ashes inspiring the procuring of a new and a better one. There is no annihilation of books or the souls that made them. Unburdened of the flesh, I shall yet walk along the alcoves of that massive Alexandrian Library, immortal in the heavens. Nothing is lost. The refuse of the yard makes the grasses greener and the flowers to bloom more beautifully. Angels are our unseen inspirers; they delight to minister to those whose aims are high and lofty. All things, in ways marvellous and mystic, are overruled for good; for this is God's universe; and so I journey on, singing in my soul, All is well—All is well. Yes, singing because struggles are strengthening, because the night is mother of the day, the winter of the spring and this world, with all its disappointments, hidden stings and pains, prophesy of resurrection mornings when freed from shadows and closeted skeletons, souls will arise like flames of light heavenward to meet in holiest affections the loved ones gone before—meet to walk through valleys perfumed with fadeless flowers and go upon to magnetic illumined mountains, mid scenery supernal dotted with temples of wisdom, where the

seers and sages and the masters of the ages teach in tones musical and uplifting with seraphic love and wisdom.

A divine baptism now pervades my whole being. Country, race, confessions of faith, names, all aside now; we say unto you, whoever you are, Peace and Goodwill; it flows towards you like a waveless river. Gifts of goodwill I give and if across the waters or in far-distant lands, I pray fervently for your health and prosperity and for your progress in all that is good and true and heavenly and send you greetings of fraternal love and fellowship. God is good and Christ the ideal.

"In my heart no pride I bring
But simply to the Christ I cling."

Come—come nearer to me brother—sister, child—your hand now touching mine, your eyes looking into mine, listen to the inspired declaration :—I love you as sons and daughters and children of God—heirs and joint-heirs with the living Christ. I love you as one banded brotherhood of humanity, as pilgrim travellers journeying by ways diverse and by ways thorn-paved to that realm immortal—that home above of many mansions, peopled by innumerable throngs of heroes and saviors. Oh how divine this spiritual love—these broad, unselfish universal loves! It is as natural for divinely illumined souls to love as it is for demoniacs to hate and grovel in the tartarian realms of envy, spite and war. Yes, it is just as natural for highly unfolded souls to love as it is for stars to shine or suns to shed earthward their shimmering rays. "Love," said the apostle, "worketh no ill to its neighbour."

Standing upon the mount of vision, how exalting this natal day of retrospection and meditation. Gladly do I let

loose this long hidden and clay-imprisoned carrier dove of mine with a message of purity, peace and love. The message is Platonian and universal :—Go, spirit-dove, on quivering wings through mists and cloud, bearing sentences of sympathy and priceless gifts of encouragement and comfort. Before you left my heart, I twined around your neck, a wreath of paradisaic flowers culled from the gardens of the gods, the wreath corresponding in mystical thought to lilacs and clover, to lilies, to holy and sweet oglantine. Your white breast I festooned with rose buds and buttercups, ivy and everlasting; and upon your head I placed a crown of olive leaves. To your tiny feet I festooned the violet, the daisy and the myrtle and under your snowy wings I folded geranium springs and flowering forget-me-nots and said, Go, message bird of my soul, Go and scatter these flower gems of sunshine and peace into the hearts and homes of men and women everywhere. Go, bird of my heart, bearing to all, sympathy, hope, trust, faith, tenderness and love memories, with my soul-prayers that they may prove as beneficent as the smiles of ministering angels and as eternal as the stars which sparkle in the blue dome of the heavens. Do all this, oh message bearer of goodwill—do it in the spirit of the sweet singer who penned these inspired words:

“In the beauty of the lilies, Christ was borne across the sea
With a glory in his bosom that transfigured you and me.”

J. M. PEEBLES, M. D.

519 Fayette St, Los Angeles, California.

SOME REALISTIC STORIES OF INDIAN YOGEES



AN INTERVIEW WITH AN INDIAN YOGEE.

(II.)

SOME years have elapsed since the incidents narrated in the last issue of the Magazine. Kedar has passed through his curriculum in the College with credit and distinction, and we next find him employed under the Government, and posted in Ujjin. He is now the head of a family and blessed with children to console him. He is now fairly at ease with his income. But every step of his life is watched with care by some unknown and invisible friend and protector. Each time a new person appears to Kedar to warn him of a portentous ill, or to foretell any future good or evil. Even the slightest mishaps are known to Kedar beforehand. His promotion in service, his relationship with his superior officers, in short, every incident in his life, that is yet to happen, is told him before and he is made ready to meet it. He is never taken unawares by good or evil. All this may seem overdrawn or coloured to our sceptic readers, but it is true from top to bottom. Because such incidents do not occur every day to everyone of us, therefore they may, at the first sight, appear to be incredible. The end and scope of "Yoga" are not popular. Its revival may remove the delusions, and

leave us one day face to face with what we now call spectral and illusory hallucinations.

Once upon a time when Kedar was going to the railway station to proceed to Calcutta, a *sanyasi* quickly appeared from the crowd, elbowing out his way, and with evident trepidation implored him to go back and drop the idea of a trip home, as, he said, that would bring in unpleasant consequences. Kedar did not pay any attention to his words, and calmly proceeded on his way. He was rather vexed with this intrusion of the *sanyasi*. But subsequent events showed that it would have been better if Kedar had listened to the advice of this unknown friend, for he had, at home, some domestic unpleasantness which was ever afterwards galling to poor Kedar.

On another memorable and eventful occasion when Kedar was out-riding he met a *sanyasi* seated at the foot of a hill. Kedar approached him, and on alighting made a reverential bow (*pranam*.) The *sanyasi* warned him, saying that some certain dire calamity was hanging over his head, and that there was little or no chance to avert the same. He added that when he would appear again if Kedar could recognise him the catastrophe might be averted. And he told him the sign by which he could be recognised, for he would carry a *tota* bird. After the incident had been entirely wiped out of Kedar's mind, and he remembered nothing about it, one evening as he was turning round the corner of a lane he espied a *sanyasi* pass along silently, but Kedar noticed nothing peculiar in him. Scarcely had Kedar reached the gate of his house when he suddenly remembered that he had noticed some bird in the hands of the *sanyasi*, and then remembered

the previous warning. As he did not know what kind of bird was *tota* he enquired of his wife, and on getting the particulars he rushed out of his house calling upon his men to search the town for a *sanyasi* with a *tota* in hand. Hardly had ten minutes elapsed since his first sight of the *sanyasi*, and although the small town was ransacked yet no traces could be had of the *sanyasi* who had vanished like a flashing meteor. A few days after a *sanyasi* appeared in Kedar's house who on seeing the latter began to weep loudly. The *sanyasi*, in a faltering tone, said, "*Baba* you could not recognise me the other evening; what can I do now! You must be prepared to face a grave calamity for which there is now no help. Face it courageously and be prepared to meet the very worst." He did not mention the nature of the calamity, Kedar had not sufficient courage to enquire about it. He was much bewildered and when he rose from his reverie the *sanyasi* was gone. An evil presentiment crept into Kedar's mind, and an involuntary shudder ran through his frame, and he staggered back. Kedar soon received a telegram informing him of his mother's suicide. This story, though a digression, may be narrated below.

Kedar's father was taken ill of typhoid fever and one afternoon the attending physician asked Kedar's brother who was attending the sick, to bring him down from the high cot, and spread a bed for the patient on the floor. This was done for fear of an accident, as the patient was delirious. But Kedar's mother made the fatal error in mistaking this to be but a prelude to his removal to the moribund *ghat*, on the Ganges. She at once made her resolve, and preferred death to widowhood. She stole out of the house unnoticed,

through a private door, to the Ganges *ghat*, where she drowned herself with the desire of receiving her lord in heaven, and strewing his path with flowers. As a *sutee* she forgot the sins of suicide for the happy idea of following her saintly partner in life and meeting him in *Svarga* (heaven).

To resume the thread of our narrative, it is strange that every time a new man used to appear before Kedar, with the exception of the occasions when Kedar met the same person at the foot of the hill, and again with *tota* in hand. On another occasion when Kedar was going out in his morning ambles he met, on the roadside, a *paramahansa*, stark naked and altogether hairless. Such persons are looked upon as inauspicious, especially when seen in the morning. Kedar without minding all that, approached nearer and enquired who he was and what he wanted. To this he received the laughing reply, "Can you give me a few coins?" Kedar agreeing brought him to his quarters and gave him five shiny silver pieces. The *paramahansa* seemed much delighted and he began toying with them carelessly, all along muttering, "*Babu dā hai*," "*Babu khushisey dā hai*" (the Babu has given me, he has given with pleasure.) A crowd collected outside to see him, but he seemed to be supremely indifferent to his surroundings. He asked Kedar for some sweets which were brought immediately from the nearest confectioner's. With a *seer* only of *pera* which was brought him he fed every one in the crowd, giving each four *peras*, but the original stock remained intact as at the beginning. After he had fed all he made them into a lump and ate it all himself, thus exhausting the stock. Leaving everyone in amazement he walked away muttering as before, "*Babu dā* etc." and was soon out of sight.

A few days after the above, on the eve of Kedar's departure on transfer to another station in Rajputana, one morning as he came out into the outer apartments, rubbing his eyes still, as he had then just got up from bed, he heard a gentle knock at the gate. He himself hastened to open it, and to his utter bewilderment noticed H. H. the Holkar standing at the gate, in all his regal purple and pearls. Kedar could hardly believe his eyes, so he rubbed them again to clear off the blurring sight and looked again. Pshaw! Behold! The real Holkar in flesh and blood, and in all his majesty and grandeur, now smiling at the corner of his sleeves. Kedar was transfixed, so incredible was the sight. The words of Holkar's double brought back Kedar to his senses. "Don't you recognise me. I am the same bald and nude *sanyasi*. Some one has given me this habit." He paused and gave a breathing time to Kedar, and then addressing him gravely said, "Now listen, I have something of grave importance to communicate to you. There is no time to be lost."

(To be continued.)

CHARU CHANDRA MITRA,

Munsiff.

CURATIVE MESMERISM.—PART II.



(III)

HYGIENIC OBSERVATIONS ON PSYCHOPHYSICAL PRINCIPLE. (FROM DR. BABBITT'S HEALTH MANUAL.)

FOOD.

ITS OBJECT.—The object of food is to produce blood, which, under the directions of the spiritual and life forces, is to nourish, strengthen and vitalize the whole system, and to make good the waste that is constantly going on in our system. Food, with the help of Nature's finer elements constitutes the best medicine.

CLASSIFICATION.—(1) *Gluten* or the tough part near the outside of grains ; *Albumen*, such as the white of egg ; *Casein*, the curd of milk ; *Fibrin*, the fibrous part of blood and lean meat ; *syntonin*, the chief part of muscle or flesh ; and *Gelatin*, the foundation of jellies, are called the TISSUE-MAKING FOODS. They are the basis of strength, and are the most nourishing of all. (2) *Amyloids*, such as starch, gum, and sugar, which constitute the inner portion of grains, peas, beans, and the

* Psycho-physics, as Dr. Babbitt explains, "is the science of developing Soul and Body in correlation," as the one can no more work without the help of the other than the positive can without the negative.

greater portion of sago, tapioca and arrow-root; and *fatty substances*, such as butter, oils, and fat meats, which are mostly carbon, are classed as FAT-PRODUCING FOODS. The latter enters not only into the formation of the nerves and fatty parts, but to some extent, into the lean parts also. (3) Water and a few *saline* or mineral elements are said to be INORGANIC FOODS. *

GENERAL DIET.—In selecting the diet we should always observe the *Law of Harmony in Food* which demands a combination of, opposite elements. Dr. Babbitt says that "the proteids or nitrogenous foods can sustain life successfully because they have a very fair balance of contrasting principles, while the starches and fats are deficient in nitrogen, an element which enters into all alkaloid substances, and when combined chemically has great thermal as well as electrical power. The gluten, silic, phosphorous, iron and nitrogen of wheat, oats, barley, rye, beans, etc., lie on or near their outer portion, and are better for building up good muscles, nerves, brain power, tough bones and abundant growth of hair than the interior white portion which contains mainly of the heating elements of starch and sugar, of which carbon is a prominent constituent." But it should be remembered that "fats and starches are not the only heating kind of food, simply because they have so much carbon, but that lean meat, which has but little carbon, is decidedly a warming food, from the rapidity with which it may be digest-

* "Some class water, and even such fine elements as electricity and oxygen, among the mineral elements, although they exist in greater proportion in vegetable and animal life, water forming four-fifths of the human system." Dr. Babbitt's Health Manual.

ed and oxydized. On the other hand, fatty substances are not always heating, from the fact that many stomachs are too weak to digest them, especially in warm weather. In cold regions the electricity is so abundant that the inhabitants are able to digest a large amount of fat, because the latter being thermal, forms a chemical affinity with it."

"It has, however, been found by experiments," says Dr. Babbitt, "that a diet consisting mostly of white flour bread, butter, fats, sugar and starchy food generally, will tend to induce chlorosis, scurvy, appoplexy, neuralgia, constipation, imperfect teeth, impure blood, obesity and inflammatory conditions. When some portion of the amyloids is always necessary, it is exceedingly important to use more strengthening proteids also. If we need more phosphorous to animate the nerves and brain, or more iron to tone up the blood, we are far the safest when we give these by means of fruits, and the outer portion of cereals. As a general rule, the portion of grains, fruits and vegetables, just under the skin, is the most nourishing part, and foods like fruits and cereals which ripen in the sun, give more refinement and animation to the mental and physical powers than those potatoes and bulbous growths which mature in shadow."

Thus the economy in foods consists in combining all the classes of foods. Meat or eggs, however, require some extra starchy foods, such as bread or potatoes, etc., to complement them. According to the opinion of our medical men, meats are more rapidly digested, when rightly cooked, than other foods. But the disadvantages at the same time are many, namely,—(1) they are generally apt to produce several diseases, such as, scrofula, trichiniasis and many other dan-

gerous skin diseases, which, though may not appear immediately, is sure to come in a few years or sometimes in the next generation. (2) Meat eating tends to enkindle the lower passions, makes the system more inflammatory and more subject to contagions etc. etc. Several vegetable-eating societies report a better condition of health and longevity than those who eat flesh. Besides, meat is much more expensive than other foods, and, above all, requires the cruelties of butchering etc.

DIET ADAPTED TO AGES AND CONDITIONS.—Children and full-blooded young people, who have irritated stomachs or who tend to inflammatory diseases, should not indulge much in stimulating food, such as meat, tea, coffee, chocolate, fat, mustard etc., or high seasoning of any kind. Grown up young people should better try to avoid the use of eggs, oatmeal-mush, buck wheat, strong acids, sweets and especially liquors, tobacco etc. The best foods that may be adapted for them are cereals, vegetables and alkalies etc. Elderly persons, and those in a negative condition generally, can stand a more stimulating diet. Men of soft adipose flesh should avoid fatty and starchy foods and adopt the *proteids* more generally. Thin and lean persons should use the *amyloids* more, and some fatty substances if they are able to digest them. Dr. Babbitt says, "let each one test food by its effects on himself. An impressible person can tell what is best, even before testing the food by eating it; and if the appetite has been trained in a natural way, and not been perverted by stimulating diet, it will generally crave that which is best for the system."

INDIGESTIBLE FOODS.—Rancid butter, oils, cheese, and tainted meat; sour, heavy or newly baked bread, sodden

potatoes, over-cooked eggs or meat, greasy materials, fried foods, rich cakes and pastries ; salted meat and fish ; clams, lobsters, crabs and the oily fishes ; coffee, chocolate, green tea, and all alcoholic and fermented drinks are indigestible substances, and should carefully be avoided as far as possible. All kinds of animal oils are less digestible than the vegetables. Olive oil or cream is more digestible than butter or lard. Vinegar, being fermented, is less healthy than sweet cider or lemon juice. Soda is a poisonous element if very much used. Milk is sometimes injurious to persons of deranged liver or stomach, but we can judge of this by noticing how it generally agrees with them.

HOW AND WHEN TO EAT.—Eat very slowly, grind well, insalivate thoroughly, and drink almost, if not quite, nothing while eating, as it will dilute and weaken the saliva and gastric juice, which are the negative and positive elements used in digestion. Eat two or three times a day * at regular intervals, and avoid any kind of severe mental or physical exercise just before or after meals. Any exciting topic should never be indulged in during meals. Amusing or interesting table-talk during meals is, however, recommended by the Western Scientists, but the Hindu Philosophy does not agree with it. It advises not to speak even when eating.

B. B. BHATTACHARJEE

* There are different opinions about the number of meals required for a man. Some are of opinion that, as digestion is generally accomplished in four to six hours only, three meals are best and necessary for the great majority of people, while others insist strongly that we should eat only twice a day. In my opinion, however, it totally depends on one's age, digestive power and the state of his general health.—AUTHOR.

OCCULTISM.



CHAPTER II.

MESMERISM AND CLAIRVOYANCE.

I have already given you in my previous article the different states or degrees in the sleep induced by mesmeric passes. Let me enumerate here three well-defined stages or degrees which characterise the hypnotic sleep. These are, according to Braid, Heidenhain, Charcot and Richer, the Cataleptic, the Lethargic, and the Somnambulistic states. Approximately they correspond to the second, third and fourth states respectively of mesmerism. "In the first or Cataleptic stage, the subject possesses no volition, does not respond to mental or verbal suggestions,—nervous muscular excitability appears to be absent—and in whatever position the various parts of the body are placed, they will remain in that position.

"In the second, or Lethargic stage, the subject is a helpless lump of inanity; the muscles are unflexed, flaccid, and flabby, the eyes are closed, and the body is in all respects like that conditioned by a dead faint, or in a lesser degree, by the coma of drunkenness. Surgical operations can be performed in either stage, without real or apparent pain to the subject.

The third, or Somnambulistic stage, approximates to the fourth degree of mesmerism. The subject acts as if in a dream,—but he ACTS THE DREAM—such as may be suggested by the operator. The phenomena elicited in this stage are complex, so much depending on the temperament and phrenological aptitudes of the subject. With good subjects, memory, reflection, and imagination can be intensified and exalted, the past recalled to the present. As in mesmerism these states vary—may be developed one after the other on the same subject. The majority of hypnotic subjects pass from the cataleptic to the somnambulistic without any apparent intervening condition.”

Then again the symptoms noticed during the onset of hypnosis vary somewhat according to the mode used. If you are using Braid's method, which will be given shortly, you will sometimes observe a nervous trembling of the limbs. If you use Fascination you will sometimes observe the patient imitating your every movement even though he may appear to be in his natural condition ; and so on.

Hypnotism and Mesmerism are two quite different things. The fifth and sixth stages so often observed in mesmerism are never, never observed during the hypnotic sleep. For in hypnosis the senses that are totally inhibited in mesmeric sleep are all the keener in their powers of perception of the world. Their powers are exalted to intensity in hypnosis. The subject cognises through the operator's senses during the mesmeric sleep. “In the mesmeric state, the sleep is calm, refreshing, and curative, the pulse slow and rhythmic ; in the hypnotic state the respiration is frequently irregular, accompanied by slight convulsive movements, nausea and vomiting, and general prostration of the nervous system]

Hypnotism is, of course, modified by the temperament, character, and health of the subject ; so is mesmerism, for that matter, but the foregoing out of many observed instances serve to point out the essential difference between the two states."

Mesmeric operations in their highest and truest character are spiritual, then mental, then physical. Hypnotic experiments are physical first, mental afterwards, spiritual seldom. CLAIRVOYANCE is possible in mesmerism, impossible in the latter. The same is the case with psychometry. When the subject is in the mesmeric sleep, sufficiently deep to have lost all consciousness of external things, if you give him any much used article of a third person, he would be able to describe to you the character, history etc.. of the owner. This is very rarely seen by means of Hypnotic methods.

With this statement of the essential difference between the two methods of mesmerism and hypnotism I will give you the best and generally used hypnotic methods, as far as possible in the words of the inventor of the method. That will be doing justice to the science.

Dr. Braid's method.

"Take any bright object (I generally use my lancet case) between the thumb and fore and middle fingers of the left hand; hold it from about eight to fifteen inches from the eyes, at such a position above the forehead as may be necessary to produce the greatest possible strain upon the eyes and the eyelids and enable the patient to maintain a steady, fixed stare at the object. The patient must be made to understand that he must keep the eyes steadily fixed on the object. It will be observed that, owing to the consensual adjustment of the

eyes, the pupils will be at first contracted, they will shortly begin to dilate, and after they have done so to a considerable extent, and have assumed a very wary position, if the fore and middle fingers of the right hand, extended and a little separated, are carried from the object towards the eyes, most likely the eyelids, will close involuntarily, with a vibratory motion. If this is not the case, or the patient allows the *eyeballs* to move, desire him to begin again, giving him to understand that he is to allow the eyelids to close when the fingers are again carried to the eyes; but that the eyeballs MUST be kept fixed on the same position, and the mind riveted to the ONE IDEA of the object held above the eyes."

By means of this experiment Braid found that with the exception of sight all the senses were exalted and intensified. "Thus a patient who could not hear the tickling of a watch beyond three feet when awake, could do so when hypnotised at a distance of thirty-five feet, and walk to it in a direct line without difficulty or hesitation. Smell in like manner is so wonderfully exalted that a patient has been able to trace a rose through the air, when held forty-six feet from her."

The methods of Charcot M.M. Bourru, Butot, Voisin, and Heidenhain are but modifications of the Braid method.

Richet's Method.

Professor Richet, of the University of Paris, uses the old methods. He sits facing the patient and makes passes from the head to the stomach, at a distance. At the end of a pass he raises the hands outside the patient's body in a circular way, and thus continues, at the rate of three or four passes per minute, until the patient is affected, which in a successful case it takes no more than ten minutes.

Lasegue's Method.

This Parisian doctor uses the Braid method in a more unnatural way. He insists on the patient closing the eyes, and makes a gentle but sustained pressure on the eyeballs for some minutes continuously. Professor Macalister thinks that the forced upward gaze, as in Braid's method, produces a strain on the capsule of Tenon, and consequent drag on the sclerotic, with intra-ocular tension of the vitreous chamber, as well as intra-orbital pressure on branches of the fifth nerve.

Berger's Method.

This Professor holds that warmth alone is sufficient in most cases to induce hypnosis. He found that his hot hands in some cases induced sleep by being placed near the head of the subject. Not only that, he says we may use with the same result, he says, warm metal plates instead of hot hands.

Fascination.

This was the favourite method of one called Donato and is therefore generally known as donatistia. This consists in making the patient gazing into the eyes of the operator, while he looks into the eyes of the patient. The subject soon becomes what is known as fascinated, and begins to imitate all that the operator does. This is a good and almost natural method, but the difficulty in this method is that sometimes the operator gets hypnotised long before the patient will have been affected. To prevent such an undesirable result the old mesmerists, for they too use this method along with the passes, used to practise gazing themselves. How to practise gazing will be given later.

Weinhold Method.

He always uses the electric current for inducing hypnosis.

Darling's Method.

He gives the patient a small metal disc, which held in the hand and steadily gazed at induced sleep very soon. This is also a good method. It is more like what some of our Yogees do when they gaze at the tip of the nose.

Abbe Faria-ism.

A Portuguese priest, who was in Paris in 1814, made his subjects concentrate their thoughts and gaze into his eyes. When he could make sure of the concentration of the minds of his subjects, he shouted to them, "SLEEP" and in many cases succeeded in thus inducing sleep. Charcot produced hypnosis in some of his hysterical patients, by suddenly sounding a Chinese gong, or by the sudden flashing of a magnesium or electric light. Sudden fright has such an effect on such hysterical or nervous persons.

Landowzy's Method.

He says, as is corroborated by Binet and Fere also that by the use of magnets a person can be hypnotised even without the patient's knowledge.

Monotony-ism.

Let the patient close his eyes. If you then hold a watch near his ear, or if you continue vibrating a large tuning-fork by means of an electro-magnet near him, hypnosis results. The same will be the result of slow music also.

Binet and Fere do this same experiment by tiring the sense of smell with the odour of musk. This will be generally successful.

Lieball's or the Nancy Method.

He seats the patient with his back to the light in an easy chair, holds the index and middle fingers of his hand about

six or eight inches above the patient's eyes; the patient is to look at these, and should not think of anything. Simultaneously with this, he begins to suggest: "You are beginning to feel sleepy," "Your sight is getting dim," "My fingers are getting indistinct," "Your eyelids are drooping," "Your eyes are closing," "Sleep," etc. Presently, and in many cases in an astonishingly short time, the patient's eyes do begin to blink, and then close, perhaps to reopen sluggishly a time or two before finally closing. In a space varying from half a minute to four or five minutes the eyes close, and show no signs of opening again. If not, the doctor gently closes them, and keeps them shut with his finger and thumb. Then Liebalt rubs lightly the arms, trunk, and legs, but especially the epigastrium, and verbally suggests warmth.

Van Renterghem and Van Eeden.

These two doctors of Amsterdam, pupils of Liebalt, made the patient lie down and close his eyes, and while suggesting sleep used to gently strike the forehead and temples

Lee's Revolving Head.

"Let the patient place himself in as easy and restful position as possible, relaxing all his muscles, close his eyes and try to go to sleep, you stroking his head gently in a soothing manner, or you can grasp the back of the neck about an inch below the mastoid processes so as to retard the circulation slightly; do not use a pressure that would likely attract his attention too much. Then with the other hand, thumb and fingers, grasp both temples and rotate the head in a circle gently; if he holds his neck stiff tell him to relax it and only think, "I am so sleepy." Should he rotate his head himself tell him to quit it and let you rotate his head. When you see

is obeying you rotate his head or gently stroke the back of the head and neck downward, then orally suggest in the following manner in a firm but monotonous voice, not loud, but as you would in crooning a child to sleep: "Sleepy, sleepy, sleepy." Keep this one word going a few moments, then use the word, "Sleep, sleep, sleep," and a few moments after that you can use a formula in this order: "Your eyes are becoming heavy, you are so sleepy, your arms are motionless, so are your limbs. Everything is dark to you, you cannot hear anything except my voice, when I count ten you will be sound asleep. One, two, three, etc. Sound asleep. Sound asleep, etc."

Lee's for unsteady men.

After he has become perfectly passive, have him look directly in your eyes, while you look at the base of his nose. Now commence to count one, two, etc., in a slow monotonous manner. At each count the subject should close his eyes, then open them between counts. When the head begins to drop and you notice the subject is very drowsy make passes over the subject and repeat the sleep formula.

(To be continued.)

Vizagapatam,

UPPUDI S. SURYA PRAKASH RAO.

HATHA-YOGA.

— :-(X): —

PRANAYAMA.

THE Importance and utility, as stated by the author of the HATHA-YOGA *Pradipika*, of the judicious practice of *Pranayama* are strikingly scientific. "If the minute sensory channels of our body are obstructed with impurities," says he, "and the wind is not allowed to pass freely through them, how would it be possible to obtain that pure condition of our system, which tends to render our mind fit for deep concentration which is the principal means of attaining the end—*Sidhi*?" *

Pure body is the seat of pure mind, and pure mind again is the seat of cheerfulness and blessedness. There is a strong relationship between mind and body. Impurities in the body tend to discomfort the mind; this we experience in our daily life. Intestinal costiveness creating faecal accumulation renders our mind cheerless. We feel much uncomfortable when the vessels of our system grow over-loaded with effete matters.

Carbon dioxide is one of the impurities (*malin*) of our system. The process of respiration serves to eliminate

* *Malabritashu nadishu marutah naiva madhyagah
Katham shyad unmani-bhavah karya-siddhih katham vabet.*

this impurity from our body." This substance when accumulated acts as narcotic poison to our system. Respiration serves the purpose of introducing oxygen into the organism and emitting carbon dioxide from our system. During 24 hours, an average person would take in about 1,000 grains of oxygen in respiration and give out about 120,000 grains of carbon dioxide, corresponding to 3,300 grains of carbon; at the same time 9 ounces of water would be exhaled. These quantities, however, vary, within wide limits, according to the condition of age, sex, atmospheric pressure and the like. Thus, for example, in young persons the oxygen absorbed is relatively greater than the carbon dioxide given off, and the child gives off twice as much carbon dioxide in relation to its bodily weight as an adult.

Again, males after the first few years of life give off more carbon dioxide than females. When the external temperature is so low as to depress the temperature of the body, less carbonic acid gas is given off. If it is so high as to raise the bodily temperature, the carbonic acid gas is increased. If, however, the surrounding medium is cooler than the body but not cold enough to lower the temperature of the body more oxygen is taken in, and more carbonic acid gas is given out, and *vice versa*. Muscular exercise also increases considerably the carbonic acid gas given off; and more carbonic acid gas is given off a short time after meal than during fasting, especially when the meal includes substances rich in carbon. Increased depth of respiration, and increased rate of respiration both cause an absolute increase in the quantity of carbonic acid gas expired, although, with reference to the total amount of air

which passes into and out of the lungs during such labored breathing the carbonic acid gas is relatively diminished. Lastly, when the atmospheric pressure is diminished, as in ballooning, respiration becomes difficult, carbonic acid gas is imperfectly removed from the body and the blood contains less oxygen. When pressure is increased, respiration is easy and slow (2-4 per minute), the capacity of the lungs increases, the activities of the tissues are marked, and as a result of this, more oxygen is absorbed and more carbonic acid gas is excreted.

A would-be yogee who intends to practise *Pranayama* successfully, is at first required to eliminate the impurities (*Mala*) from the system. Carbon dioxide is a dangerous poison, its narcotic effect tends to increase *Tamas* and seriously impedes the normal function of the intellectual faculties. The judicious practice of *Pranayama* helps the process of respiration in a manner most conducive to bodily and psychic functions, by removing the impurities such as carbonic acid gas etc., from our system.

To eliminate the effete matters from our system, gaseous exchanges are effected in respiration. A certain chemical compound is formed in this process known by the name of oxyhæmoglobin. This is an interesting substance, it contains the general chemical composition of an albuminous body with the addition of the element iron. The oxygen taken in by the YOGEE when he practises *pranayama* just according to the rules stated in the text, is mixed with hæmoglobin in a very peculiar manner so as to purify the tissues of the body more perfectly and more rapidly than the natural process of respiration. Venous blood is hurried into the capillaries

surrounding the air cells, and much of its hæmoglobin is then deprived of its dissociable oxygen and further it is rich in carbon dioxide which it has obtained from the active tissues in the distant organs.

Thus it may be shown that our system gets impurities (*mala*) and becomes unfit for the healthy process of conducting its physiological and psychical functions unless and until it is thoroughly eliminated of all these effete matters perceptible and imperceptible. By the introduction of the oxyhæmoglobin, all the tissues of our body is purified, and this may be called internal respiration or tissue-respiration. But through the air that passes into the lungs through the process of *pranayama* duly performed just according to the instructions laid down in the texts, the act of purification grows more rapid and serves the end as desired. Insufficiency of oxygen in the lungs causes difficulty in breathing and drowsiness, and lowers the vital power; the practice of *Pranayama* tends to fill up the lungs with air—a condition most essential to bodily and mental health.

Before I undertake to state the method as prescribed in the texts regarding *pranayama*, I consider it necessary to give the readers some idea as to the natural mode of this vital physiological function.

Watch the naked body of a person when he is asleep, and you will find that the anterior and lateral walls of his chest move rhythmically up and down, while the air passes into and out of the nostrils in correspondence with the movement. The elevation of the chest walls is called inspiration, their depression, expiration. Inspiration is slightly shorter than expiration; and usually there is a slight pause or momen-

tary inaction of the chest between expiration and the following inspiration.

The frequency of respiration during perfect rest of the body is 16 to 24 per minute, the rate of the pulse being usually four times the rate of respiration, but the respiratory rhythm varies in various conditions of life; at the age of one year the number of respirations is 44 per minute; at the age of 5 years 26; from 15 to 20 years 20; from 25 to 30, 16; from 30 to 50, 18. Muscular exercises always increase the frequency of respiration. The higher the temperature of the environment, the more frequent is the respiration.

With the higher atmospheric pressure than the normal, the frequency of respiration is diminished while the depth of each inspiration is increased. The frequency of respiration is diminished until dinner time, reaches its maximum within an hour of dining and thereafter falls again; if dinner is omitted, no frequency occurs. The respiratory action can be interrupted at any stage, reversed, quickened, slowed down and variously modified at will, so long as respiration is not stopped entirely for more than a short space of time; beyond this limit, the will is incapable of suppressing respiration.

These are the ordinary observations of the European Physiologists regarding the respiratory functions of the human system. But the practice of *Pranayama* as adopted by Indian *yogees* has revealed a most marvellous truth regarding the respiratory function.

Suppression of the act of respiration for a considerable space of time—even for months together—is not an impossible phenomenon. To those who have no practical experience about the Indian *yogees* it may seem altogether absurd, that

a man can even live when this vital function is absolutely stopped, and that, not for an hour or for a day, but for months together. But still this is a fact and this fact has been witnessed even by the most intelligent European physicians and surgeons with keen watch and observation. . .

As an instance in point we may refer the reader to the wonderful achievements of the Punjabi Sadhu Haridas, an account of which has appeared in Vol. I, No. 5 of this Magazine, page 351, and the authenticity of which is not denied even by eminent Europeans.

To corroborate the above statement, our reader may consult Dr. Honigberger's "Forty years in the East." General Ventura of Paris and Colonel Sir C. M. Wade were eye-witnesses to these marvellous achievements. However paradoxical and absurd it may appear to the superficial observers but to those who have studied the doings of the Indian *yogees*, this is a phenomenon though startling yet not at all supernatural or impossible.

Another Sadhu or Hatha-Yogee was seen by Parivrajak Bhaskaranand in the vicinity of Haridwar in the year 1879. He had also obtained the wonderful power of asphyxiating himself even for some weeks together. Before performing this feat, he was in the habit of swallowing a small strip of linen, in order to cleanse the stomach and would by a tube draw a quantity of water through the anus into the intestines with a view to rinse them. This was performed by him while sitting in a vessel filled with water to the height of armpits. This process is known by the term *DHAUTI* or cleansing process. I must have occasion to deal with this process later on.

A few days previous to this cleansing performance, it is stated, that he took a mild purgative and subsisted for several days on milk regimen. It was announced that the Sadhu would undergo the experiment of being buried, the day was fixed and every thing was ready. On the day of this burial, instead of taking food, he slowly swallowed, in the presence of the assembly, a rag of three fingers in breadth and afterwards extracted it for the purpose of removing all foreign matters from the stomach.

These preparations being made, the Sadhu stopped all the natural openings in the body with paste of aromatic wax placed back his tongue so as to plug the air-passage, crossed his arms over his breast and thus suffocated himself in the presence of a multitude of visitors. He was wrapped in a cloth and placed in a box and was thus buried. On his exhumation after six weeks, one of the first operations to resuscitate his body which had no indication of life when buried, was to draw his tongue into its natural position ; after this, a warm aromatic paste made from pulse meal was placed on his head and air was injected into his lungs through the nostrills and ears from which the plugs were withdrawn. By this operation, the pellets in the nostrills were driven out with considerable force and noise. This was considered as the first indication of his resuscitation. Warmth was strenuously applied all over the body and at length, he began to breathe naturally, opened his eyes, and was gradually restored to consciousness.

There is another story of a *Hatha-Yogee* Sadhu current in the United Provinces that about three hundred years ago in the time of Guru Arjoon Singh, a *Hatha-Yogee* was found on his tomb in a sitting posture at Amritsar and was

restored to life. This *yogee* is reported to have been below the ground for one hundred years; and when he revived he related many events and circumstances connected with the time in which he had lived.

Hatha-yogees can demonstrate many wonderful feats of this nature. The practice of *Pranayama* gives power to hold the breath for a long period. Those who are used to show such feats have their *frenulum linguae* cut and entirely loosened and they get their tongue prominent by drawing and lengthening it by means of rubbing it with butter mixed with some PELLETORE in order that they may be able to draw their tongue back at the time they are about to stop respiration so as to cover the orifice of the hinder part of the fosses nasales and thus keep the air shut up in the body and the head. Novices in trying the experiments, shut their eyes and press them with fingers as also the cavities of their ears and nostrils, because natural warmth of the body might cause such an expansion of the enclosed gas as to cause, by the violence of its pressure, a rupture of some of those delicate organs not yet accustomed by practice to endure it. For a better acquisition of this power they accustom themselves to practise the holding of the breath for a long time. This would be elaborately explained when I will deal with the practice of *kumbhaka* or stoppage of respiration.

There are other physiological facts regarding the action of respiration. Depth of respiration is another point to be observed in the process of *pranayama*. This depth is measured by the quantity of air inspired or expired in the act; but the deepest expiration possible does not suffice to expel all the air from the lungs. The use of

Rechaka or expiration is to expel the air of the lungs. This is one of the factors of *pranayama*. But experience shows that no ordinary effort can expel the whole mass of air contained in the lungs. The following measurements have been ascertained and are classified according to the convenient terminology proposed by Hutchinson.—

(1) Residual air—the volume of air remaining in the chest after the most complete effort of expiration ranges from 100 to 130 cubic inches.

(2) Reserve or supplemental air,—the volume of air which can be expelled from the chest after an ordinary expiration measures about 100 cubic inches.

(3) Tidal air—the volume of air taken in and given out at each ordinary respiration, may be estimated at about 20 cubic inches.

(4) Complemental air,—the volume of air that can be forcibly inspired over and above what is taken in at a normal inspiration, ranges from about 100 to 130 cubic inches. This would be dealt with, when instructions as given in the text on the process of *Puraka* will be discussed.

(5) Vital capacity.—It means the quantity of air which can be expelled from the lungs by the deepest possible expiration after the deepest possible inspiration; it obviously includes the complemental, tidal and reserve airs and measures about 230 cubic inches. It varies according to the height, bodily weight, age, sex, position of the body and condition as to the health of the subject of observation. This, of course, is one of the factors of *pranayama* which is known by the name of *Rechaka*.

The modes and processes of *pranayama* would be dealt with in the next issue.

RASIK MOHAN BIDYABHUSAN.

THEORY AND PRACTICE OF TANTRA.



[IX]

PRACTICAL USES OF THE ELEMENTARY THEORY.—*Contd.*

THE practical uses of the elementary theory are, as a rule, more or less confined to the spiritual life. Such life is characterized by "living" only ; while living consists in corresponding with environments. In the first instance, it is absolutely necessary for us to exercise regularly the faculties for corresponding with the divine environment ; and in course of time, we may qualify ourselves for living the spiritual life. It is a startling result of the indirect influence of Divine Energy. The few enthusiasts who make it a special point to live in divine environment are ordinarily overpowered by the majority of people who see nothing more in Divine Energy than the participation in a conventional worship, the acceptance of the traditional beliefs and the living of a godly life. This point is worth a serious consideration. But it must be borne in mind that all knowledge lies in environment. When we want to know about a certain object, we go to that object. Each object affords to us information in its own way, and each for itself—not the one for the other. Similarly, if we want to know about a man we virtually go

to his part of the environment, and he tells us about himself, but in his own way. And, likewise, if we want to know about Divine Energy, we must go to its part of the environment. This all-powerful Energy very strangely condescends, indeed, in making things plain to us, actually assuming for a time the form of a man within ourselves so that at our poor level we may better realize the influence of the Energy. That is our opportunity to know Divine Energy.

Now, the question is, how the spiritual environment is rendered accessible to human thought. It is strong *will* that opens to man the possibility of correspondence with spiritual environment through *Guru*—the spiritual guide. And this correspondence and this environment are those we must seek. As we first opened correspondence with the spiritual environment, the subsequent stages would be on the line of all other normal development. We must then continue, deepen, extend and enrich the correspondence that has been begun. While doing so, we shall find, to our surprise, that the action is not all upon our side, while the environment will be found to correspond. Thus, the influence of environment is held as the most potent factor in *Tantra*.

It would not, however, be out of place here to deal with the scientific aspects of correspondence with Divine Energy. The great central fact of *Tantra* is that Divine Energy is behind all—animates all, and manifests itself in and through all. It is therefore obvious that there is an individual energy; and, as a rule, there must be an infinite source of energy from which individual energy emanates. In the individual energy we find a force of love and faith, and there must be an infinite source of love and faith whence the force comes.

This infinite source of energy is commonly known as the Divine Energy—which is the source of all. It is evidently creating, working and ruling through the agency of the great immutable laws and forces that run through all the universe. It must, at the same time, be borne in mind that these same great laws govern our every-day life. It is therefore that the Divine Energy fills all the universe with itself alone, so that all is from it, and in it there is nothing that is outside. As a matter of fact, in it we live, we move, and we have our being. But it is a pity that we are not generally conscious of it in that we are all individual energies; while, in a sense, all that belongs to individual energy belongs also to Divine Energy. It is the Divine Energy that includes us as well as all else beside. The elementary theory of Tantra points to this fact of coming into a conscious vital realization of our oneness with the Divine Energy, as well as of opening of ourselves fully to this divine inflow—the product of equipoise of the three cardinal attributes viz. *Satya*, *Raja* and *Tama*. The moment we come into a conscious realization of our oneness with the Divine Energy, and open ourselves to the divine inflow, we at once realize in ourselves the qualities and powers of the Divine Spirit. And this realization will enable us to recognize our true identity, that is to say, to bring our lives into harmony with the same great laws and forces, and so to open ourselves to the divine inflow.

Now, we may take for illustration the lives of our past sages, and the manner in which they opened themselves to the great divine inspirations. A careful study of their lives will suffice to warrant the fact that in the degree we come into the realization of the foregoing truth, and connect ourselves with

the infinite source—the Divine Energy—we make it, to that degree, possible for the higher powers to play, to work, and to manifest through us. In essence the divine energy and the individual energy are identically the same, and so are one, in a sense. Their difference lies not in essence or quality, but in degree. The measure of divine inflow regulates our life; and in the degree we open ourselves to this divine inflow, we acquire the divine power to that extent. There is, however, no limit of divine power. The only limitations we have, are the limitations we set to ourselves by virtue of not knowing our own self—our ignorance. Take for instance, the life of a *Sidhya Purush*. What is he? He is one in whom the divine powers are manifesting, though yet a man. None else can set limitations to him. The only limitations he can have are those set by the self—the real self which is one with the Divine Energy.

Now, let the question of the process of opening ourselves to the divine inflow be investigated in its two aspects. The first process relates to the affinity which the mysterious law of nature bears to all human actions in respect of the law being operative in connection with the actions. The second is concerned in what is called 'truth' in philosophy running through all human affairs. The working out of both these two processes, as a rule, hinges on the development, amongst us, of a passionate desire for further knowledge concerning the manner in which unseen forces influence our daily lives. Most of us realize the full significance of the influence of the unseen forces, but it is a pity that we are generally overcome by something like a feeling of alarm at the idea that our doings in every-day life are controlled in

a mysterious way by powers whose nature we cannot comprehend. We simply wonder vaguely where such control stops short? Thus we are mere puppets of invisible *will* (Divine Energy) or of forces with which we do not, in the least degree, know how to reckon.

It is true that all great and important contributions to the knowledge of mankind are brought about under the guidance of unseen influences; but the intellectual qualifications of a man are unquestionable factors in his achievement. The *Tantrik* rites go to show that unseen influences are operative also to bring about results that would not happen without them. Unseen influences are potent at every moment and are subject to higher laws than those that regulate 'chance' or caprices of human activity. These subtle laws are directly associated with conscious intention on the part of the *Tantrik*. Tantra was current in the ages of 'faith'; and most things that happened were credited to the interposition of Divine Energy. In these days, those that have an enlarged acquaintance with physical laws find their idea of divine energy dissipated in its early form, although it is growing hopeful that a still more enlarged experience is bringing back the original conception of "love and faith" in a reasonable shape.

Now, to return to the subject under consideration. Let us appreciate Tantra in its right spirit and make all possible efforts along the line of development prescribed in it. *Tantrik* rites are, as a rule, pledged to secrecy and are openly revealed through the medium of *Guru* only. In a word, Tantra represents a deeply significant revelation of one way—Faith—in which all human affairs are controlled from higher planes of

thought, activity and consciousness. In so far as the elementary theory of Tantra is concerned, the following graduated series of *Pranayam* are recommended as rudimentary method of development of sub-conscious mind. Each of the series should be exercised at the prescribed time of the day and continued for a month at least. The best time for following out these series is immediately preceding the morning or the evening meal. The object of these series is to regulate the inflow of force latent in the sub-conscious mind.

The process prescribed for the first of these series is this :—For about five minutes, thoughts should be centred upon the ideal image of Divine Energy (*Sakti*) so shaped as to accord it with the text of the prayer prescribed in Tantra. Such concentration is meant to bring about harmony with the Divine essence, since it is stimulating in its immediate effect. We may then give up five minutes to contemplation of the good which we may accomplish by its practice. Immediately after this, we should relax the muscles of the body so that each limb is limp, and as far as possible forgotten. In the course of this practice, we should loosen our clothing so that we might breathe with ease. The next step is to sit erect and take one long deep inspiration. Abdomen will naturally appear to expand by degrees. The breath should then be carried up by one continued inhalation to the ribs and chest. This breath should be drawn in for about eight seconds, should be suspended for the same period and then should be slowly exhaled during the same amount of time. Each breath is thus formed a circle of twenty-four; and in each breath an equilateral triangle of eight is completed. This equilateral triangle is the grand mystic figure of Tantra.

A few minutes' practice of this process will give rise to an inclination to hurry and breathe more often. Such symptoms point to the great need that existed in the system for better development. After a few sittings, an ever-increasing sense of the influence of the nerve force will present itself.

The second of the series should be tried early in the second month. The right nostril should be closed with the thumb of the right hand, and a deep breath inhaled through the left nostril for ten seconds. The abdomen will appear to expand followed by extending ribs and chest walls. Then left nostril should be closed with the third finger and this breath suspended for an equal interval (ten seconds). Finally, the right nostril should be let loose and the breath exhaled through it for the same interval—ten seconds. Thus, the process takes thirty seconds to complete the breath—the inhalation and exhalation. Such ten breaths will extend over five minutes. After the first ten breaths the inhalation should be changed to the right nostril exhaling through the left. There should be twenty breaths in all. After a month's practice of this series, the control of the breathing and consciousness of sufficient influx of vitality will present themselves.

The third of the series consists in the alternative use of the nostrils as in the second process, but each inhalation should occupy twenty seconds, each suspension ten seconds, and each exhalation twenty seconds. This process should also be followed for a month. It will result in a greater influx of vitality.

The fourth of the series consists in the process which is devoid of any restrictions in the matter of using first one nostril

and then the other in the breathing, but during each complete breath the seed-word *Om* should be intoned. Each inhalation should take twenty-four seconds, each suspension eight seconds and each exhalation twenty-four seconds. The length of a complete breath is thus fifty-six seconds.

At the end of the fourth month, the exaltation of the spirit and bodily vigour will manifest itself. Large quantities of nervous energy will be present in the system. There will be rich colour in countenance. The clear light of the spirit will shine from the eye. For effective concentration, the minimum time for suspension of breath is five minutes and twenty-four seconds; while the maximum is forty-three minutes twelve seconds. The secret of success in developing the sub-conscious mind is to be conscious of the invisible spirit in the atmosphere by a union of thought, will and art of breathing.

SRIMAT SACHHIDANANDA SWAMI.

SOME HISTORICAL INSTANCES OF SUPERNORMAL PHENOMENA.

[V]

—————:-(X):—————

THE faculty of clairvoyance is a faculty which is yet hidden or in a potential state with the present generation of humanity. I may explain what I mean. Students of biology know that there has been a development of faculties in the animal creation, which were absent, that is to say, were in a potential state, in the lower order, but have gradually evolved or manifested themselves in the higher phases of natural evolution. Take, for example, the faculty of vision. It is absent from the creatures in the lowest scale of evolution, composed of undifferentiated protoplasm, which are the progenitors of those higher in the scale of evolution all of whom have the faculty of vision. Take again the faculty of voice; it is absent even up to such highly developed animals as fishes, though it gradually manifests itself in higher orders of creation. Proceeding in accordance with this biological reasoning we are led to infer that man possessed of telepathic faculty is to appear in a higher evolution than the present. However, as we would naturally expect, the signs of this faculty become more or less manifest in some of the advanced souls even of the present generation.

As an example, I quote below the following historical instance.

Zsehokke was by birth a German, by adoption a Swiss. He combined the almost irreconcilable attributes of a profound thinker and an energetic man of action. Devoted, during the greater part of his life, to the public service of the Helvetian Republic, his intense patriotism yet allowed him to gratify, so far as opportunity permitted, the equally intense desire which possessed him for knowledge respecting the things of another world. He was himself gifted with a peculiar phase of mediumship. The past experiences of many with whom he conversed were presented to his mind. "It has happened to me sometimes," says he, "on my first meeting with strangers, that, as I listened silently to their discourse, their former life, or some particular scene in that life, has passed, quite involuntarily and, as it were, dream like, before me. During this time I usually feel so absorbed in contemplation of the stranger life that I no longer see clearly the face of the unknown, wherein I undesignedly look; nor distinctly hear the voice of the speakers, which before served in some measure as a commentary to the text of their features. For a long time I held such visions as delusions of the fancy; the more so that they showed me even the dress and motions of the actors, the rooms, furniture and other accessories. By way of test I once, in a familiar family circle at Kirchberg, related the secret history of a seamstress who had just left the room and the house. I had never seen her before in my life. People were astonished, and laughed; but were not to be persuaded that I did not previously know the relations of

INSTANCES OF SUPERNORMAL PHENOMENA' 297

which I spoke ; for what I had uttered was the literal truth. On my part I was no less astonished that my dream pictures were confirmed by the reality.

"I became more attentive to the subject, and when propriety admitted it, I would relate to those whose life thus passed before me the subject of my vision, that I might thereby obtain confirmation or refutation of it ; it was invariably ratified, not without consternation on their part. 'What demon inspires you? Must I again believe in possession?' Exclaimed the spiritual Johann Von Riga. When in the first hour of our acquaintance, I related his past life to him. We speculated long on the enigma, but even his penetration could not solve it. I myself had less confidence than any one in this mental jugglery. As often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer, 'It was not so.' I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before I asked. I will mention one example which pre-eminently astounded me.

"One fair day, in the city of Waldshut, I entered the vine Inn in company with two young student foresters. We supped with numerous company at the 'Table d' Hote, where the guests were making very-merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy etc. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite to me, and who allowed himself extraordinary license. This man's former life was at that moment presented to my mind. I turned to him and asked whether he would answer me can-

didly if I related to him 'some of the most secret passages of his life, I knowing as little of him personally as he did of me ! That would be going a little further, I thought, than the physiognomy of Lavater. He promised, if I were correct in my information, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant, his school years, his youthful errors, and lastly, with a fault committed in reference to the strong box of his principal. I described to him the uninhabited room with whitened walls, where to the right of the brown door, on a table, stood a black money box, etc. A dead silence prevailed during the whole narrative, which I alone occasionally interrupted by inquiring whether I spoke the truth. The startled young man confirmed every particular, and even, what I had scarcely expected, the last mentioned. Touched by his candour, I shook hands with him over the table and said no more."

SARASI LAL SARKAR, M.A., L.M.S.

Asst. Surgeon, Arambag.

OUR SPIRIT FRIENDS: EVIDENCE OF THEIR IDENTITY.



ONE of the reasons advanced by non-believers against the spiritualistic theory is that spirits fail to prove their identity! We have published many instances in these pages to show that identity has been proved to perfect satisfaction. The following interesting address delivered by Mr. Ernest W. Beard, reproduced from two recent issues of "*Light*" adduces further proof:

Mr. Beard said: I am not here as a teacher to-night. I am here simply to tell you a few cases of spirit control which to my mind prove without the shadow of a doubt the identity of the controlling intelligences. By the courtesy of your vice-president and the members of your council I am given this opportunity of telling you how I began to investigate Spiritualism and convinced myself of the truth of spirit return, but I shall confine myself to those cases in which I think the evidence is indisputable.

The first seance at which I was present meant very much to me, for it supplied the opportunity for the fulfilment of a promise made by my mother twenty-three years previously. A few days before she passed out of the physical body she promised her boys that if God permitted her to come back

and give a message she would do so. All through the years that had intervened that promise remained apparently unfulfilled. We therefore continued to be complete sceptics as to the possibility of spirit return, being in total ignorance of the method of obtaining evidence. One day, however, I met a Spiritualist of the right sort. 'Unless you develop your own spiritual gifts,' he said, 'you may wait till the crack of doom for the evidence you want. You must seek if you would find.' I inquired how I should get in touch with a medium, and on a Sunday afternoon I was taken to see Mrs. Fairclough Smith. I went fully expecting I should detect fraud of some kind. Mrs. Smith kindly said she would give me a sitting, and, her husband having left the room, she became entranced. After answering reasonably and logically some questions which I put, her control went on to describe spirit people. The second spirit described was my mother. The guide not only gave me a minute description of her features, but also described certain articles of jewellery which she wore. Suddenly the medium fell back in her chair, and in a moment my mother herself was talking to me through her lips. There could be no mistake—it was the same voice, the same manner of speech as of old.

'Where have you been all these years?' she said. 'Did I not promise that if God permitted me to come back I would do so?' All those years, she told me, she had watched over us, and had tried to impress Spiritualists to speak to us, and at her instigation a younger brother of mine had been impelled to attend a Spiritualist seance. When she passed over she had only one grandchild, but she was able to tell me the present number of her grandchildren, and I found that the number

she gave was correct. She also mentioned several incidents of a private nature, and promised that, if my brothers and I were not satisfied, she would endeavour to control some other medium. 'In any case,' she added, 'I wish you to go to a materialising medium.' Since then she has shown me her face at four or five materialisation seances. My father has done the same. A clerk of mine has shown his face, and asked me to bring his wife. I did so on another occasion, when he again manifested, and she at once recognised him. Here I would like to tell you of one test my mother gave. A sister of mine went to Cairo. We got no letter from her as to her safe arrival or otherwise. Her husband came to me one day in a state of great anxiety. He had learned that the boat had touched at Cairo all right, and he felt that something must have happened, or he would have heard before this. I went to Mrs. Fairclough Smith, and mother said through her: 'M. is all right. She has had an illness on board the boat, and was not allowed to land, but was taken from that boat and landed at Naples at six o'clock on Saturday last. She has written five letters, but owing to a strike on the Italian railways they have not been forwarded; you will get them all in a day or two.' Within three days the letters came through, telling us exactly what had happened.

The evidence of identity given me by my father was just as striking as that given by my mother. I may mention that, in reconstructing our business premises, we resolved to do away with the old furniture. The things had been piled up on the van for removal, when I caught sight of my father's chair, and at once decided that it should not be sold but that I would have it re-covered and use it in the office. This was done.

Later, father came to me through Mrs. Ridley and said, 'I am so glad, my boy, that you have kept the old man's chair!'

I will now describe an evening seance at my own house in Gloucester-gardens. For perhaps three months I had been having many discussions with a Non-conformist minister, in which, as usual, each party thought he had the best of the argument. At the end of that time he came to my house one night in great trouble. He said that if I could only get to know through a medium how his father passed out he would believe in Spiritualism. He was also troubled about something else, and wondered whether I could help him. I consented to do so and wrote a letter to Mrs. Fairclough Smith at his dictation, saying that I had a friend with me who was distressed in mind, and anxious to have a sitting; could she come in a cab by return? This was despatched at 10-15. Mrs. Smith and her husband very kindly came. A sitting was at once held. Mrs. Smith, under control, proceeded to describe the business place of my friend's father—the warehouse, the store-room, etc. She went on: 'The office in which I am sitting seems to go right up to the roof.' 'That's right, that's tight!' exclaimed the clergyman. She then gave details as to the arrangement of the furniture, mentioned the peculiar chair in which his father used to sit, and that by the side of that chair was a nail in the wall on which he hung a black bag containing the wages he paid his employes. She added, 'That bag also contained the evidence of the money your father had loaned to the partnership account.' She then told the clergyman that the partner came one afternoon to see his father and, in the conversation that ensued, made an untrue statement, which his father resented so warmly that he fell down in a fit, and died.

The clergyman so far confirmed this as to tell me that when he was telegraphed for his father's body had been found in the room precisely as stated by the medium's control, that the furniture was arranged as described, and that his father used to carry a black bag. The control then went on to affirm that the visitor at the office, after assuring himself that his partner was dead, went to the bag and destroyed the only evidence there was of the loan.

'We knew,' said my friend, 'that there was money due to my father, but did not know what had become of the evidence.'

The father himself then spoke through the medium and confirmed the statement as to the destruction of the document. 'Never mind, my boy,' he said, 'I have forgiven that man long ago, but when he opens his eyes in the spirit world he will know what he is and will not be able to hide himself.'

The clergyman had told me that one great trouble of his life was that he had no children, but after his father's visit the next control was a little child. I saw the medium's fingers take my friend's long hair, wind it into tufts, and push them into his ears, while her voice, in a child's accents, said, 'Doty! Doty!' The man began to weep. I asked whether he knew the spirit. 'Yes,' he said, 'that was my little boy. He used to sit on my knee, play with my hair just like that, and call me "Doty!"'

He left my house about two o'clock in the morning. For three months after that he avoided me! (Laughter.)

Let me relate next some evidence I was able to give through my own mediumship. I have a brother who is a clairvoyant but I do not regard myself as one. Still, at times when my guides touch me in a certain way, I know I am

going to see something, though generally they tell me beforehand that I am going to see.

I met a man, one of our London traders, on the top of a coach during a trip in the Isle of Wight, and before the day was over we had had a long chat on Spiritualism and had exchanged cards. A fortnight later I received a very nice letter from him saying that he and his wife would be pleased if I would visit them and bring Mrs. Beard with me. We hesitated a little in accepting the invitation as they were entire strangers to us. However we went, and found that we were two of the guests at a dinner party. After the dinner we had a game of bridge and listened to some excellent music, and then returned to the dining-room for further refreshment. The conditions, it will be seen, were hardly conducive to clairvoyance, but when the spirit people mean to show you something, they will do it in spite of bad conditions. While talking I saw a spirit form building behind my host. I described the person I saw as having a peculiar collar, and said he was wearing a large watchchain, to which a gold coffin or sarcophagus was attached. My host said, 'The description is splendid. That man was my wife's father, but he never wore that chain and sarcophagus.' The spirit then showed me a photograph of himself, and I insisted that he must have worn them, as he was calling my attention to them. The gentleman thereupon appealed to his wife, who confirmed her husband's statement. I asked for portraits of her father, but she stated that they had all been destroyed, except one that was on the piano. There was no sign in this portrait of the ornaments I had mentioned. 'No,' I said, 'you have a three-quarter length photograph of him some-

where.' Then the daughter of the house was appealed to. 'Father,' she said, 'I believe that portrait is in a box on the top of the wardrobe in your bedroom.' The spirit said to me, 'Have the box brought.' This was done. I picked out the photograph—there was the chain and the sarcophagus! That test, as I pointed out to my friends, was given that it might not be said that I had been reading their thoughts, for only the spirit himself could have told me of a fact of which they themselves were unaware.

After the tests already described had been given to her husband, my hostess said, 'You might get me something, Mr. Beard.' We were now sitting in the drawing-room. I saw a little lady about four feet two inches high, so tiny that I felt I could have lifted her like a child. She said, 'I am her mother.' The statement struck me as so odd that I could not help laughing, for my hostess was a very big woman; but the latter at once owned that my description exactly fitted her mother, who was a very diminutive person.

I said, 'She is going to point out on your fingers the rings that belonged to her.' This was done correctly. I continued: 'She shows me also a ring with a whitish stone and in the stone a forget-me-not inset, except that the flower should have five petals and there are only four. Have you that ring?' 'No,' said the lady. 'Are you sure? She tells me you used to wear it.' With difficulty I got the daughter to bring me the jewel case, and there was the ring with the stone, and inset was the four-petalled forget-me-not.

Following this I had an unpleasant experience. I was controlled by a girl. I had such a sensation of weakness that I did not want to move hand or foot. I felt unable to

breathe, and as if one of my lungs would burst. When I opened my eyes my friends were weeping. The father said, 'I could see my daughter in your face. She passed away of consumption.'

These three tests were, as I say, given under very bad conditions. That man has been to our mission several times since.

Some three years ago I had a cottage on the north coast of Kent. On one occasion a young fellow whose mother was a friend of my wife came down to spend the week-end with me. On the Sunday night we had both to return to London. Mr. and Mrs. Fairclough Smith were stopping with a younger brother of mine. We got a card from them saying they had to go to town, and asking us to look out for them at the station. We accordingly met them and travelled together. Before we got to Faversham Mrs. Smith was entranced in the railway carriage. My young friend's father took control and caused the medium to kneel at the knees of his boy and weep bitterly. 'You have never forgiven me,' he cried—'nor have any of the family. It was I who took the trust money!' Mrs. Smith was then entranced by a beautiful spirit—the boy's sister—who pleaded that the family would send out kind thoughts to the father and help him. She also begged the boy to go and see a brother of his who, she said, was giving way to drink. At that time the young man was not aware of this fact, but he discovered that the spirit's statement was true. That spirit was able to tell her brother's condition, to say where he was, and give other evidence that she really was his sister.

The spirits of my mother and father, my clerk, my wife and child have not only come to me through Mrs. Fairclough Smith, but the same spirits have manifested through Mrs. Ridley and Madame Hope. Four of them have materialised. One sang to me in the 'direct voice.' I got, too, what some of you call a cross-correspondence. I was asked to a materialisation seance with Mr. Craddock, at St. John's Wood. I sat next to a member of the Royal Society. One of the finest materialised forms I have ever seen built itself up for that man—a tall figure with a white beard. I ventured to say, 'Do you know that spirit?' 'Yes,' he answered. 'Then,' I exclaimed, 'why don't you speak?' He has taken the trouble to materialise for you.' 'I am not here to speak,' he replied, 'but to investigate.' I heard clair-audiently a voice ask that someone would play 'Lead, Kindly Light,' but on my expressing the request I was told that no singing took place there. That evening nineteen materialised forms appeared. Mr. Davis was given some flowers. Just at the end, when we were told there would be no more materialisations, I again heard the voice ask for 'Lead, Kindly Light.' This time a lady volunteered to oblige. As she played a spirit voice sang through the whole of the hymn. That voice was the voice of my wife. The next morning she controlled Mrs. Fairclough Smith, who was not present at the seance, and said, 'I know what you came for. It was I who sang. I am so pleased that you recognised my voice.'

At a materialisation seance with Mr. Eldred we sat three times. The first time we got only one form that we could conscientiously recognise. One spirit came to me and said he was my father. I replied 'I don't think so,' and put a ques-

tion to him which he could not answer. The second night I looked into the face of a girl. She said: 'Do you recollect the first time we met? Only your father was with you.' 'Recollect!' I said. 'Of course I do.' She then asked me to write to her sister. I promised I would do so if she would give me her sister's address, and she said she would tell it me through Mrs. Fairclough Smith. The next time I went to Mrs. Smith I had quite a long chat with the spirit. She told me I should find the address written on the back of a Christmas card at the house of a sister of mine. I went to my sister's, found the card with the address on it, and wrote in accordance with my promise.

When I am feeling run down I generally visit Dover for a few days and spend my time in crossing the Channel as often as I can, which I find is an excellent tonic. On one of these occasions, after crossing the Channel twice, I was sitting in the lounge of the Lord Warden Hotel listening to some music, when I saw a spirit woman, dressed in Dutch clothes, build up at the back of the violinist. She came to me and showed me a little shop in a street in Holland—one window filled with chocolate and the other with hams, &c. 'I did that business,' she said, 'as well as taking care of him'—and she touched the violinist. After the piece was ended I went up to the performer and said, 'That was well played. Were you taught the violin in Holland?' 'Yes' he replied. I told him I was a Spiritualist, and described the experience I had just had. 'Why!' he exclaimed, 'that woman looked after me when I was a baby. My mother died, and she took care of me. I lived over that little shop. She was the first to have me taught the violin!' I took that man and his companions

into a back room of the hotel and told them all I knew about Spiritualism.

The member of the Royal Society to whom I have alluded acknowledged that he *knew* the spirit who came to him through Craddock, and yet Craddock has been condemned as a fraud. Whatever Craddock may, or may not, have done on certain occasions, he was a genuine medium. We know many nice people who do not always do what is nice. Eldred also was a genuine medium. My father was able to tell me later how it was that at the first seance with Eldred another spirit was able to personify him. He said: 'The rascal ran away with my shell!'—meaning that my father had materialised a form, of which the other spirit took possession.

Once I took with me a medical man who said he did not believe in any life beyond the grave. The medium's control was able to describe to him the passing of his mother, father, and old nurse; the church, his parents' graves in the churchyard, and the man who took over his father's practice. The control also told him that he was suffering from a swollen liver due to taking too much whisky. This he denied, but when by dint of cross-questioning I succeeded in learning what he took, I told him I thought the spirit people were perfectly right and that he ought to give it up.

May I relate an incident which will illustrate how necessary it is that we should tell children the exact truth? A little child of mine was brought up in the Roman Catholic belief. She had a great devotion for what she called her 'little Jesus.' She liked to have Jesus represented as a little boy. She was taught that angels had wings, and in her bedroom she had pictures of angels thus represented. We lost her from peri-

tonitis. I saw in spirit round that child's bed some of the highest priests of the Roman Catholic Communion. Within a fortnight or three weeks of her passing she came to me through Mrs. Fairclough Smith, and the first thing she said was, 'Daddy, they haven't got wings!' 'Who haven't?' I asked. 'Why, the angels! And there is no little Jesus. He is bigger than you are. Why haven't the angels wings?' I said, 'No, dear, they haven't wings, but how do you think your daddy and mother could give you an idea of how quickly the angels get about if we did not represent them with wings?' Afterwards her guide said to me, 'You do not know how happy you made her by telling her that angels haven't wings. We had great trouble to convince her that we were her angel friends, because we had no wings.' Whenever there has been a young people's party at our house I have seen hosts of spirit children present, and this one among them. I have seen her climb into her mother's arms and embrace her many times, and she often sits on my knee when I am alone.

I know my guides better than I do my brothers, and they know me better than my brothers do—for my brothers cannot read my thoughts, and my guides can. I believe every one of you can get evidence of this spiritual kingdom as clear as I have had, if you care to investigate. There are thousands of living men and women who can tell you that there is nothing singular in what I have related—that it has been simply their own experience; but it is necessary for every one of you to investigate for yourselves till you are satisfied. When the phenomena have served their purpose, give them up, but see that you take some other person by the hand and tell him or her what you have learned.

I know something of the wonders of that spiritual kingdom of love that is behind the veil. I have had visions sometimes of what is going on there, and I am positive that, for one bit of good we do to another human being who is less fortunate than ourselves, the spirit people see that we are repaid over and over again. I saw in the street one day a man give half-a-crown to a poor little ragged urchin and explain to him exactly how he could invest it in such a way as to make a profit and start a little business. I am perfectly sure that spirit people went home with that man and saw that that half-crown was a very fine investment for him. (Loud applause.)

MR. STEAD ON JULIA'S BUREAU.



PEOPLE are anxious to know how Julia's Bureau is working. We accordingly wrote to Mr. Stead, asking for the latest information on the subject. In response Mr. Stead has very kindly sent us a copy of *Light* which contains a summary of his speech delivered in connection with the Union of London Spiritualists at South Place Institute, E. C., on May 18th. Our readers are aware that Julia's Bureau has been in existence a little over two years. During all this time only about five hundred applications were made to open communication with the departed friends and relations of the applicants. This figure being for the whole world it would appear how apathetic people generally are to open communication with the spirit world. Of these, we are told nearly one third were perfectly satisfied that the response demonstrated that they had actually been in communication with their spirit friends. It is, however, unfortunate that one hundred and twenty-six never returned their final reports as to the results of the sittings. If this had been done, we believe the percentage of success would have been still higher. Eighty replied saying that their cases might or might not be successful.

It would be remembered how in one case at least—the application having been made from such a long distance *

India and the mediums being Englishmen many of whose habits and ideas naturally differ as poles asunder from those of Indians—perfect satisfaction was obtained. We mean the case of Pandit Premchand Tarkavagisha submitted to the Bureau through his son, Babu Sree Krishna Chatterjee, Pleader, Kendrapara, Orissa. A detailed report of this case appeared in our issue of September, 1910.

Mr. Stead never accepts any money for his labours to give relief to bereaved people; the only condition necessary for an applicant is to become a member of the Borderland Library, the fee for which is a very paltry sum in consideration of the most valuable services rendered. In order to avoid jobberies being perpetrated by the applicants many of whom approach the Bureau with diametrically opposite ideas to those for which this sacred institution has been founded or to avoid confusion the usual practice adopted by the governing body of the Bureau is this. Two forms (Form D and Form H) are supplied to the applicant of which Form D has to be forwarded to the Bureau and Form H is to be kept with the applicant until the completion of the attempt to come into communication with the spirit. Form H contains all the particulars relating to the earthly career of the spirit; such as, appearance, age, etc; description of death; references to any striking incidents in the past life known to both the applicant and the deceased, etc, etc. Form D runs thus:—

“To the keeper of the Archives, Julia's Bureau.

“I hereby inform you that I have filled in form H and have enclosed it in a sealed envelope, affixing the seal on . . . When I have received and annotated the report of the sitting

I will forward it with seal, unbroken to the Bureau, together with the annotated report."

The application is to be made to Edith K. Harpar, Secretary, Borderland Library, Bank Buildings, Kingsway, London, W. C.

Mr. Stead offers two words of advice to the applicants. "The first is never to be ashamed of the name "spiritualist." When a name was under a cloud the great thing was not to wince or try to dodge it but to wear it and be proud of it. The second was not to be hard on mediums. It should be remembered that mediums were more sensitive than other men and women and more liable to be affected by the conditions surrounding them. It was our duty to treat them better, and when they did fall—and we all fell sometimes—to help them up again."

With these preliminary remarks we would reproduce here the summary of the address delivered by Mr. Stead which, we doubt not, will be read with considerable interest by our readers.

Mr. Stead said that perhaps the most important thing he had learned was that all human beings were 'amphibious,' because they dwelt in two elements—they lived both in physical bodies and in the spiritual world. There was not a materialist in the world who could live a week if in the course of that week he did not go into the spirit world. We entered the spirit world when the body was wrapped in slumber. He (Mr. Stead) knew a lady who got communications from her deceased son through planchette. Uniformly the body said that when his mother slept she was with him in spirit. When writing messages he would say, 'Mother, I told you *that* last

night. But I forget—you do not remember those things when you return to your side.' The discovery of the fact that we lived consciously, partly in the spirit world and partly in the physical, came to Mr. Stead as a great relief in view of the sense of sorrow and separation that was felt by our departed friends. If they were able to communicate with us when we slept, their sense of sorrow and separation could not be as keen as that of ourselves, whose physical part had no memory of what passed in sleep. Another discovery that to him was partly a relief, though he did not know how his hearers would regard it, was this: two or three years ago he used to think that the friends on the other side were always longing to communicate with us. He had learned now that while those with whom we had bonds of affection and sympathy wished to communicate with us, not only when we slept, but at other times, the great majority did not care to do so. This was the only important point on which Julia had made any correction in the revision of her letters which he hoped shortly to publish. When she first wrote, she thought everybody on her side was anxious to communicate. But she had learned that the desire to communicate did not last. She had written that with more experience she had found that the number who wish to communicate is comparatively few. When emigrants arrive in a new country, their hearts are in the old world. They long to hear from the old home, but after a time new interests arise and they gradually cease to correspond. So it is with those who pass to spirit-life, which is even more absorbing. She said:—

When the family circle is complete, when those we love are with us, why should we want to communicate? Our life

lies on our own plane. But that is no reason why you should not use your best efforts to establish a Bureau. What my Bureau will do will be to enable those who have newly lost their dear ones to have messages. The first important work of the Bureau will be the evidence it will afford of the reality of this world. How immense, how multifarious will be the results of the recognition of that reality. It will revivify and re-energise the whole religious and ethical systems of the world.

The Bureau, said Mr. Stead, had been in existence a little more than two years. When he and his friends started it he said, 'If we can get communications satisfactory to the bereaved in one case out of every ten it will more than justify the attempt.' As to the *modus operandi*, the Bureau was formed, conducted and directed by Julia herself. She gave directions through one or other of her secretaries—of whom he was one. Sometimes they were directed by clairaudient voice. The fundamental idea was to say to everyone mourning his or her dead: 'If you wish to communicate with your departed friends and think that they wish to communicate with you, then kindly read what Julia has written, and if, having read, you still wish to communicate, fill in a form making a definite application.' When the application was received it was submitted to a psychometrist, who wrote a report as to whether the impression received was favourable or otherwise. Then the application was passed on to the two secretaries, who, each acting by automatic writing and not knowing what the psychometrist had said, took Julia's direction as to how it should be dealt with. They had had in the two years five hundred applications from all parts of the world, and with

but one exception Julia had never said to one secretary 'Accept' and to the other 'Reject.' In the one solitary instance one of the secretaries took the application in a hurry and probably supplemented her automatic hand with her own mind. Of the five hundred cases submitted only two were rejected outright and both by the two secretaries independently of each other. In one of these the writer seemed very earnest and serious and came over from America on purpose to get a communication. It seemed to Mr. Stead to be a very promising case, but Julia said 'No.' The man then called, and turned out to be a lunatic. There had been very few attempts to hoax or make fraudulent applications.

In two cases something of the kind was attempted. One was the case of a man who never made application at all, and who was informed that the Bureau was not a general information Bureau. The other case was that of a wealthy man, who, having a feeling against Mr Stead, sent a person to offer him one hundred pounds to get her into communication with her dead friend. Mr. Stead informed her that they did not undertake those things for monetary considerations. He found afterwards that the thing was a plant, got up with a view apparently to prosecuting him for obtaining money by false pretences. One curious application came from a man who professed to desire communication with the spirit of his wife. His real object, however, was to satisfy himself that there was no future life, as he had been haunted for many years by the dread of a future eternal hell. He got a good and comforting message from his wife which dispelled his fears. That man passed over into the spirit world before the case was completed. To many breaking hearts the Bureau had

been as an angel of resurrection, telling those whose eyes were blinded with tears not to look down at the tomb, for those whom they loved were not there.

Out of the five hundred cases which the Bureau had considered, one hundred and twenty-six had never returned their final reports as to the results of their sittings. Of the remainder, one hundred and seventy-one wrote stating that they were confident that they had been brought into communication with their dead relatives. Eighty replied to the effect that the sittings might have been successful, but that they were uncertain, and fifty-three reported definitely that they did not get into communication with their dead. The successful results were more numerous than they had anticipated, and were such as to demolish the idea that telepathy could account for or explain in any way the messages that had been given. The request for specification by the applicant of the tests expected or desired was intended to give a good wide field for the operation of telepathy. If a sensitive took up the case and filled all the tests on the paper, people would say 'Oh, it's telepathy!' So, in addition, the man was asked to fix his attention on something that had nothing to do with the case and see whether the sensitive got that. The sitters said that when they did fix their minds on a thing they never succeeded in getting it. Further, the tests they got were not the tests the applicants had written out, and telepathy did not apply as an explanation of the facts. Having established intercourse with the other world, efforts should be concentrated on improving the channels of communication.

NOTES.



VICE-ADMIRAL U. USBORNE MOORE is a well-known person in England. The very position of "Vice Admiral" that he holds shows that he is a man of light and leading. In a series of letters to our esteemed contemporary of *Light*, he is writing his marvellous experiences with a so-called American trumpet medium, named Mrs. Wriedt. She is forty-nine years of age and lives in a pretty villa, three miles from the city of Detroit in the State of Michigan. She is not quite a professional medium, her usual fee being only one dollar, and sometimes she does not charge poor bereaved people at all. The Vice Admiral spent twenty days in her house and had a seance with her daily and here is his estimate of her :—"Mrs. Wriedt has done more good, probably, than any medium in the world, in giving consolation to the bereaved and bringing hundreds to the certain knowledge of the close proximity of the spirits of their deceased relations. For my part I can only say that, in her presence, I obtained evidence of the next state so clear and so pronounced that the slightest doubt was no longer possible. I left her house in the condition of mind of a man who no longer fosters 'belief' but 'knows' what is his destiny when worms destroy this body". We do not say that people should believe in the truths of spiritual

ism on the mere testimony of a single person however high his position may be, though many will be disposed to do so ; but, surely, when a Chief Commander of the Navy testifies to having witnessed certain phenomena continuously for twenty days, fraud being out of the question, the matter deserves the serious attention of all.

Mrs. Wriedt can obtain no phenomena when sitting by herself. About twelve years ago, as an experiment, she was made to sit with seven deafmutes, with no result whatever. But if there is but one child in the room who can prattle, the manifestations take place. The medium does not lose her consciousness in the least. She sees the spirits and describes them, and also converses with them. The spirits sometimes speak direct, and sometimes through a trumpet. Having ascertained that the spirit voices could be heard in broad day light through the trumpet (though with difficulty), the Vice-Admiral preferred to sit in the dark and he thus summarises his experiences : "My relatives all spoke to me at some time or the other, touching upon all sorts of subjects of family interest, and 'Iola' (the Vice-Admiral's spirit-guide) spoke to me daily at considerable length, often standing before me—a radiant figure in white, but face invisible—and clearly inunciating her sentences in pure English". Be it stated here that the medium speaks pure Yankee, and English was not spoken by any spirit friends of American sitters. The Vice-Admiral says that one day "Iola" manifested herself and explained some domestic matters which happened fifty years ago, and about which the medium could not have any knowledge whatever. But let the Vice-Admiral mention the incidents in his own words :

"When I was a boy a family tangle took place that puzzled me very much ; I did not even suspect the real truth. 'Iola,' in the course of two or three interviews, solved the enigma and brought three witnesses from spirit life who spoke at some length to prove that she was right. Dates were given and motives explained. I possessed just sufficient knowledge of what had taken place at that time to be able to assure myself that every word they said was true ; no one living except myself knows anything about it, but I am now quite certain that the explanation, given with wealth of detail by these spirits, is the correct one."

The Vice-Admiral offers this comment on the above : "If I had no other experience to relate in support of spiritism this story, as told in clear accents and exhibiting intimate knowledge of terrene life with all its mistakes and failures, would have been sufficient to settle my belief for ever. It might form the subject for a novel with a good moral".

But the Vice-Admiral is not the only party who speaks so enthusiastically about the medium. Our best thanks are due to our valued friend, Mr. W. T. Stead, for having kindly sent us his own experiences regarding the medium for publication in the *H. S. Magazine*. Mr. Stead says :—

"For some time past my attention has been directed to a medium of the name of Mrs. Wriedt, a resident in Detroit, Michigan. My friend Admiral Moore crossed the Atlantic expressly to investigate her mediumship, and returned with so favourable an account that I invited Mrs. Wriedt to come to London for two months as a guest at Julia's House in Wimbledon. Mrs. Wriedt arrived on Tuesday and we have had

two sittings in Circle with the most satisfactory results. The sittings took place in my old library, which is now dedicated to the use of Julia. We were a company of about twelve, including all the members of Julia's Circle. We sat in darkness, for although Mrs. Wriedt can get her phenomena in light they are produced with greater ease and force in darkness, and it was thought best at first to begin without light. The Circle began in the ordinary way, with music, praise, prayer and reading, after which the light was turned down and two so-called trumpets about three feet in length were stood on their open mouths in the middle of the Circle. Mrs. Wriedt sat next to me. After a very little time we could hear a trumpet lifted and Julia addressed the Circle in a voice which was hardly audible. She bade Mrs. Wriedt welcome, addressed each member of her Circle personally and then gave way to my son, who spoke to me for five minutes. The voice was hardly recognisable although it resembled his probably as much as it would have done if he had been speaking in life through a similar trumpet. His remarks were characteristic and showed an intimate knowledge of the circumstances of his death, which were not known to anyone but myself. He also repeated with the direct voice words of caution about my health and overwork which he has frequently written to me by my own hand.

"Then we had a series of messages from sixteen persons who had passed away. One was in Italian, another in French and a third in Latin. There was another communication from a member of our Circle who is at present in Norway. She gave her name, which was quite unknown to the medium, and a message explaining a certain confusion

which had occurred in the messages. A request was made by a direct voice that we should sing "Nearer my God to Thee," which on being complied with the spirit voice joined in and sang in unison with the members of the Circle. Perhaps the most remarkable test that was given was towards the close of the sitting when an invisible one whistled the tune of "Believe me if all those endearing young charms," which was recognised by some of the sitters. On this being remarked the voice said "Yes, I whistled that tune in order that Harry might have no doubt as to who I was." Then one of the members of our Circle said "Is that you father, that was your favourite song and I often sang it with you before you passed over." The voice replied "Yes, I used to, sing it again." Whereupon the sitter at once struck up the song and the invisible voice sang in a tenor voice in harmony with her through the whole verse. The lady in question informed us that her father was a remarkably good tenor singer; that this particular song was his favourite and that they had frequently sung it together. As none of us knew that the lady had ever sung anything and did not know that her father was in the spirit world this evidence of the presence and identity was very remarkable.

"Since then there has been another sitting the results of which were even more satisfactory. A brother who had lost his sister, and had in vain attempted to get into communication with her through other mediums, was put into direct communication with her, and entered into a conversation which abundantly satisfied him as to her identity. The direct voice gave particulars as to the place where she had died, mentioned the names of relatives and gave him messages of comfort and

consolation, which absolutely satisfied the sitter as to the reality of her presence in the room. Luminous forms not sufficiently materialised to be identified but plainly visible and tangible moved round the Circle during the time the voices were heard.

"On the whole I think that we have been fortunate enough to come upon a medium with exceptional psychic gifts which may be immensely useful in rousing the attention of mankind to the reality and nearness of the invisible world."

WE gladly make room for the following communication from that well-known writer on Spiritualism and cognate subjects, Dr. James Coates. which we believe will be read with considerable interest by the reader:—

"Glenbeg House,
"Ardbeg, Rothesay, Scotland.
"22nd, April, 1911.

"Dear Sir,—I received the particulars of the extraordinary Memorial meeting; the great speeches, and the various contributions to the greatness of your God intoxicated brother and the great work which he did and mighty influence which he exercised while in the body. I deeply regret that I had not the honour of knowing this indefatigable servant of the Invisibles till his mission for the regeneration of India and advocacy for the rights and participation of his people—the educated and cultured people—in the government of his beloved country. The good seed which he has sown will never be lost, and I trust that his successors will also discountenance the wild impracticable schemes of some of your younger countrymen, and work with the domi-

nating powers of Britain to make your great country cohesive—labouring for the advancement of your people, and so, with your Mahomedan neighbours and countrymen, press forward on such useful lines of progress as will consolidate the wellbeing of the Empire of India. The welfare of any nation is based in the wellbeing of its peoples.* Where the masses are living in the simple—and in a way—happy conservative state of village and agricultural life, advance is slow; where the people are exploited by those above them, whether native rulers or the British Raj, regardless of the ryots' wellbeing, then progress is impossible, humanly speaking, but not impossible in a God directed world, where the people are better than they seem and the rulers are not always as bad as they are pictured. . . . Babu Shishir Kumar Ghose had the true spirit of the Seer and looking back on all his work, we can see that he was *an inspired one* to whom the British Raj is indebted for he truly worked for the salvation of his country, and his exposure of the abuses of petty officials as well as being a lead to the Hindus, have all been on the side of that "Righteousness which exalteth a Nation," and without which no nation can stand whether British or Indian. Great as has been the unprecedented Memorial Meeting held in Calcutta—a justly right tribute to the memory of this Heavenly guided one—and worthy and noble as have been the choice words of his distinguished countrymen on that occasion, the whole falls far short, of that greater and more lasting memorial which will be raised in the good which will flow from his labours to his country and the blessings which will accrue from the seeds which he has sown in his life time. Millions in India will rejoice in benefits received who will not know that they have arisen

from endless labours and intense prayers of Shishir Kumar Ghose, the ardent teacher of his fellows in the obscure village of Amrita Bazar. What Calcutta has gained, to say nothing of the Indian National Congress, by the earthly existence of this man, who virtually not only laid down his life for his country, but spent every day of his existence for its welfare, will never be truly known, but the fruitage of his labours will be gleaned in due time, and men will speak of this disciple of Sree Gauranga, as truly a saviour of his people.

"THE PROGRESSIVE THINKER" tells a very interesting story of how a person, wrongly charged with theft, was released as the result of information given through a clairvoyant. The incident, related by the 'Boston Journal,' was as follows :—

"Some weeks ago, a man named Curtin missed some money, quite a large sum, and suspicion pointed to a man named Conant, who lived in the same house with him, and the man accordingly was arrested, and has been in jail ever since. A few days ago, Curtin, not having heard anything further about the money, which was not found on Conant, went to a clairvoyant, as a last resort, and the clairvoyant told him it was safe in an out-of-the-way corner of a bureau drawer, on which he returned home, and found it as stated. He accordingly communicated with the authorities, and man unjustly accused was released."

"The Progressive Thinker" says :—

"We have not heard that any attempt to explain all this on the score of telepathy, subconsciousness, or subliminal stuff of a similar character, has yet been made."

THE
Hindu Spiritual Magazine.

FOUNDED BY
Shishir Kumar Ghose.

VOL. VI.]

JULY, 1911.

[No. 5.]

THE WIZARD OF KATHIAWAD.

—:-(0):—

SOME time during the latter half of the year 1906 there appeared in the *Advocate of India*, the well-known Anglo Indian evening paper of Bombay, the following item of news :—

“A correspondent sends us the following story :—
Mahommed Che, apparently, is allowed by the particular railway company whose line passes through his part of the country to ride without a ticket, for the simple reason that he can always procure a ticket by unknown means if he wishes to. The Inspectors have now given up asking him. Some years ago he happened to be at a certain station where

he was not known and asked the booking clerk for a ticket to another station a little way up the line. The clerk produced the ticket, which Mahommed Che proceeded to take. When asked for the money he confessed he had not got any with him; whereupon the clerk took back the ticket. Mahommed Che merely shrugged his shoulders and sat down quietly on the platform to wait. It was now about half an hour before the departure of the train. Very soon intending passengers began to arrive and ask for tickets. What was the booking clerk's consternation when he found that there was not a single ticket in the office! Every single pigeon hole was empty! The number of applicants for tickets soon began to swell, and there was soon almost a mob of angry and perspiring people round the opening. The poor clerk did not know what to do. There he was without a single ticket and every minute the time at which the train was due drew nearer. At last Mahommed Che looked up and said that if the clerk would give him his ticket he would see what he could do. The poor man, in despair, consented. He then turned round and lo! in one pigeon hole was a single ticket to the place whither the old magician wished to go. Having handed this over he turned round again and, to his abject astonishment, every pigeon hole now bulged with tickets.

"On another occasion Mahommed Che was performing at a garden party given by Sir Frederick Lely at Ahmedabad. He had done several of the usual conjurors' tricks, which, however, did not satisfy some subalterns who happened to be looking on. The latter began to chaff him and tell him that they did not think much of his powers if that was all he could do. 'What would you like me to do, then?' asked Mahommed

med Che. There happened to be a railway line running close by the garden. Someone in a moment of inspiration said 'stop that train.' The train in question was some distance off, coming towards them. Mahommed Che promptly held up his hand, and the train slowed up and stopped! Everybody was dumbfounded and could hardly believe that the thing had taken place. After a period of wonderment and breathless excitement, the juggler said 'Shall I send it on now?' Being told to do so he held up his hand again and motioned the train to go on, which it promptly did. I have this story from a friend whose mother was at the garden party and saw it happen. How are we to explain such a thing as this? Truly imagination 'boggles' at the very idea. In India, it seems, we are compelled to enlarge on Western imaginations and admit at least something in the way of occult powers. The man who knew India thoroughly would be a very wise man indeed. But such a man has probably never lived."

The paragraphs were widely quoted by the Indian press with an avidity which bespoke the feeling of astonishment not unmixed with incredulity with which the news was received. I remember, a Madras paper even went the length of characterising the whole piece of news as a "cock-and-bull story." Well might the editor refuse to believe, when he read that a man in flesh and blood was to be found in Bombay who could stop a moving train at will! One might be sure the Madras editor was not alone in his scepticism. Even in Bombay, readers who had not heard of Mahommed Che—or to give him his correct name, Mahommed Chel (Sher Khan)—could hardly be persuaded to believe such a

thing as probable, even if it were possible in India, the land of fakirs and mystic adepts. I confess that when I read the paragraphs I was inclined to set it down as an exceedingly interesting piece of story no doubt, that Mahommed Chel's audience at the Garden Party must have been the victims of some delusion rather than that Mahommed Chel himself had done what the spectators imagined they saw. The experiences, however, which I have since had of Mahommed Chel's occult powers strongly militate against this conclusion and it is with the hope that some of my readers might be able to throw additional light on the mystery that I here jot down what I can personally vouch for.

Before narrating my personal experiences, I shall mention here one or two stories about the Wizard, which I heard from reliable sources. On one occasion, a European lady who was taking an evening constitutional on the sands at Church Gate Station, Bombay, was accosted by Mahommed Chel, who asked her what the time was. Though, not liking this stranger's liberty, the lady proceeded to take out her gold watch, but lo! it had vanished! She searched for it about her person in vain, and not finding it on the sands she had passed, it naturally struck her that the stranger might have found it on the sands and might possibly be indulging in a practical joke. So she at once repaired to a policeman on duty at the station and asked him to see if Mahommed Chel had her missing watch concealed about his person. The policeman conducted a thorough search among the ample garments of the not unwilling Chel, who was evidently enjoying the whole affair. The policeman searched in vain, of course. When he gave

up the job in despair, Mahommed Chel coolly asked the lady to order the policeman to find out whether the stolen watch was not concealed in the folds of his (policeman's) own *puggree*. And there it lay concealed, to the evident consternation of the poor policeman, and the complete discomfiture of the lady!!! The mystery was, of course, cleared to both the lady and the policeman by those among the assembled crowd, who knew Chel's little tricks.

Again, I have it on the authority of an intimate friend of mine that once Mahommed Chel actually stopped a fast train in which the former was a passenger, and my friend was delayed for more than half-an-hour. No one except a few in the train knew why the train stopped dead for nearly half-an-hour when the stopping station was in view all the time. It was only when the excited passengers alighted at the station and made inquiries that it transpired that Chel was at the bottom of it, having been a passenger by the train and having accepted a wager from another passenger to stop the train while it was in motion.

I shall now proceed to narrate my own personal experiences of Mahommed Chel's tricks. A few days after I had perused the account published in the *Advocate of India*, I was travelling from Charni Road Station to Grant Road by one of the B. B. and C. I. R. local trains. The train had not proceeded far when there was noticed a commotion in my car, and I saw my fellow-passengers rushing towards a crowded corner, shouting "Mahommed Chel," "Mahommed Chel," to those that remained behind. Having but recently read of the wizard my curiosity was at once roused to the highest pitch and I hied to the spot and there beheld an

excited crowd pressing round and pestering a queer-looking, squint-eyed, bearded, strangely dressed Kathiawadi Mahomedan of about 50 years, who wore on his head an enormous puggree made up of narrow strips of cotton cloth dyed in all the colours of the rainbow and twisted and wound round his head in impossible folds. But the strangest thing about him that attracted my attention was the belt which graced his ample waist. It was a band of leather studded close with rupees which were, as it were, glued to the leather. He always carries this queer belt about him, and one can easily recognise him through this badge. He also wears glass beads, queer shells, etc., round his neck. I was saying that the crowd was pestering him to perform this trick and that. They all wanted him to stop the train then and there. At first he said he would not, but at last offered to stop it if any one of those present would pay him six rupees. Unfortunately none came forward to take up the challenge. The train was still about half-way to Grant Road and Chel was repeatedly requested to show some trick at least. On this he asked if any one had any watch chain. One forth coming from a Parsi gentleman, Chel stretched out his hand and asked the Parsi to place the chain on the palm of his (Chel's) hand. We were all closely watching Chel to see if he would resort to any surreptitious move. But no. Chel simply closed his fingers over the chain and asking us to observe attentively he slowly raised his close fist to his mouth and began to eat—biscuits!!! The chain was nowhere and in its place he had a palmful of biscuits!!! That it was not a mere sleight of hand was proved by what followed. The train was fast approaching Grant Road station and the

Parsi wanted to have his chain back. But Chel was looking perfectly unconcerned and when the owner of the chain began to raise a clamour that he had to get down at Grant Road and that his silver chain ought to be restored to him, Chel denied that he had the chain with him. Of course, it was vain to search Chel. It was only when the train steamed into the station that Chel took pity on the Parsi gentleman and pointing to a person who was seated at the other end of the compartment said that this person had the missing chain concealed in his waistcoat pocket! And to be sure it was there, to the speechless astonishment of the gentleman concerned!!! As I had to get down at Grant Road, unfortunately I could not follow Chel any more. I saw Chel once or twice during the course of the year, driving in a hack victoria, laughing and chattering with an admiring group of Marwaris squatting at his feet.

My second experience of Mahommed Chel's powers occurred at about the beginning of 1908. I saw him this time on Charni Road station platform,—the same ever-smiling, queer-looking, squint-eyed chatterbox, in his strange puggree and still more strange belt, as I had seen him a year before. Only this time he had one more string to his bow, in the person of a *chela* of about 16 years. The *chela* appeared to be an exact counterpart of his *guru*, save that whereas Chel appeared ever-lively, the *chela* looked like a block of wood, with no smile on his face and with hardly any glimmer of intelligence in his eyes or rather eye. It appeared as if he had only straw in his brain, such a vacant-eyed blockhead he appeared to all intents and purposes. But he had all the queer mysteriousness of Chel about him. He wore a puggree

of variegated colours like his master and a leather belt similar to that worn by Chel. Only, instead of rupees, four anna silver bits were glued to the belt all over. As regards the squint of the eye, the *chela's* went even a step further than his master's, the squint appearing to have closed the eyelids of one eye^c permanently. Truly a fitter *chela* for Chel could hardly have been found. It appeared as if the *chela* were an act of special creation on the part of Providence.

It need scarcely be said that both the master and the disciple had become the objects of pestering attention from a steadily increasing group of curious passengers and Chel was desperately trying to get away from this unwelcome attention. A Parsi gentleman, who had never seen Chel before, observed him and his admirers from a distance and not knowing the cause of the commotion inquired of the Station Master who was standing near by as to what was up at the other end of the platform. The latter said that it was only Mahommed Chel, the renowned magician, who was being lionized. The Parsi gentleman's curiosity was at once roused and he requested the Station Master to ask Chel to perform some trick. Chel was then sent for and the Station Master asked him where he was going. Being told that he wanted to go to Borivili, the Station Master asked Chel to produce his ticket. The Station Master well knew that Chel had no ticket with him, as he was privileged to travel free all over the B.B. and C.I.R. line. Chel who knew what was up, of course pleaded that he had no ticket. The Station Master then threatened that either he should show the ticket or leave the platform. After some show of resistance, Chel thrust his hand into his coat pocket and brought out a ticket for Borivili, exactly similar

to the one which the Railway Company issued, with the impress of that day's date on the back of the ticket, and the punch-mark of the gate keeper all clearly visible. As the train arrived Chel left the ticket in the hands of the Station Master and boarded a third class compartment. I too entered the same and took a seat beside him. On the opposite bench were seated four *kolis* or fishermen. Chel asked them to let him see their tickets, which they did, not without some suspicion roused by his queer looks. Chel took the tickets and—tore them into pieces under the very eyes of the *kolis* and threw the pieces through the window. The consternation and rage of the poor *kolis* can better be imagined than described. They raised a regular hue and cry and hurled threats at wily Chel, who all the while sat laughing at their antics. At last Chel thrust his hands into his coat-pocket and brought out four tickets and without even looking at them, gave each one a ticket, saying that it was his. And indeed, they were exactly as described by the owners!!! The *Kolis* were dumb with astonishment and must have felt what great asses they had been making themselves a few seconds ago.

My third and last and more directly personal experience occurred on the 23rd of April, '09. This time it was myself who was victimized by the great wizard, though I was a willing victim. I found him at the small Post Office near the Grant Road Station. He was sending considerable sums by Money Order to two or three addresses. I jokingly observed in English to the Parsi postmaster who was counting Chel's money, to beware lest the rupees turned out to be imaginary ones, which might vanish after Chel had left. The postmaster translated this to Mahommed Chel, who

at once turned upon me. He asked if I had any rupees with me. *Fortunately* I had none. Then he asked me to bring out whatever I had. I had a four-anna bit, which he took in his hand and closing the fingers, he asked me to say that I would give it away in charity. I said as much, and when he opened the fingers, lo! the silver bit had become *non est*! The wizard asked me if I regretted the loss, to which I replied in the negative, saying that as I had given it away in charity, I was not much concerned about its fate. Laughing, he thrust his hand into the breast-pocket, which was full of rupees as I could see, and brought out a handful of rupees. Then asking me to look sharp, he closed his fist and opened again, and lo! the rupees had vanished and in their place was my silver piece!!! This he gave to the postmaster and got copper coins in exchange. He then called out to beggars but since there were no beggars and only a small boy turned out, Chel gave him a pice and the rest he held in his hand. I believe he would give it in charity if he found beggars, for Mahommed Chel has no lack of money—genuine money—and in spending it Chel is not niggardly but spends it right royally and that is why the *jehus* are always after him, every one offering him his gharry free to any place Chel likes. They know that if Chel has money, he does not calculate the fare, but gives whatever comes to his hand and it is always far in excess of their fare.

I asked Chel if he would cause a rupee to disappear that I would hold in my hand. He said he would, but just then he was in a hurry dictating a letter to the postmaster and said he would perform the trick after he had finished. Unfor-

unately I had an urgent engagement to fulfil and had to leave the post office to catch the train that was just then steaming into the station. So I lost an excellent opportunity of experiencing how one feels when a solid thing disappears from one's grasp. That would have been a novel and highly important experience no doubt.

Truly, as the *Advocate's* correspondent remarks, imagination "boggles" at accounting for some of these phenomena. No power that the human mind knows of yet can satisfactorily explain away the actual stopping of a big train rushing at full speed, at the mere will of a puny human being. It cannot be mere telepathy, or the power of suggestion creating an illusion on the minds of the spectators. That would account for a portion only of the phenomenon. The suggestion that the train would stop might have induced the spectators at the Garden Party at Ahmedabad to imagine that it indeed did so, whereas it might not have actually stopped. But how are we to account for the actual stopping of the train in the case of my friend, who was in a different compartment altogether from the one in which Chel was seated and who was perfectly ignorant that the magician was a passenger by the same train? If it is suggested that he was also deluded by suggestion from a distance, the question how all the passengers were actually delayed that day and were observed to come late to office, still remains a mystery. The only escape out of the dilemma is to suppose that the wizard could act through some universal mind or such other medium of which we at present have hardly any idea. On the other hand, if it is true that the train was actually stopped, the phenomenon may be explained only in two ways. We may

suppose that either the guard or the engine driver was induced by telepathy from the wizard into believing that the signal was against them—if indeed such was the case, which, unfortunately, at present we have no means of ascertaining. Or, we might take it that Chel directly brought his mental and psychic powers to bear on the arresting of the progress of the train. In either case we behold the mind in an altogether new light. It must be omnipotent or something approaching it in the magnitude of its powers, though Mahommed Chel himself might but be dimly conscious or even unconscious of the workings of his mind. If that be the case the approach to the Divine would not be so difficult for man as it at present seems to him, and illimitable possibilities open up before the human mind and imagination staggers at the idea of the dizzy heights which man might scale when once the mind gives up its secrets to him. Truly "there are more things in heaven and earth than are dreamt of in our philosophy!" And yet, how tragic it was to behold Chel, as I once observed him, running as if for dear life across the rails, from one platform to another, stumbling against the metals and the rails, in his haste not to miss a train along the opposite platform, whose guard had just then sounded the whistle! Chel could, if he so wished, have easily stopped the train at the merest will of his mind. But there he was, like any other puny mortal, straining every nerve to be able to catch the train! The omnipotent Wizard thwarted by tiny inanimate stones!!! Who can solve the mystery of this psychical paradox?

The above was written some months back and since then the writer has had several occasions to come across Mahommed

Chel. He is a familiar personality in all Kathiawad and Gujerath and in Bombay city there are very few, among the young and the old, who have not heard of him and his wonderful magic. He is a constant passenger on the B.B. and C.I.R. lines and turns up at unexpected places and on quite unexpected occasions too, setting the whole surroundings agog with uncontrollable excitement.

Last year he suddenly turned up in the pandal of the Lohana Conference held in Bombay. Some ten thousand sedate-faced delegates from all parts of Gujerath, Sind and Kathiawad were gravely discussing some important questions of communal reform. In a trice, before any one on the platform could know why, there was seen a simultaneous and tremendous rush made by the vast audience towards the centre of the pandal and neither the shouts nor the bell of the president and his supporters on the platform could prevail over the pandemonium for nearly half an hour. Owing to the bustle and clamour that followed the business of the Conference had to be suspended for a time, and those who were seated at a distance from the central part of the pandal could hardly realize what the matter was. It need not be said that the electrical presence of the great wizard had brought about this commotion and only when Chel himself requested the audience to go on with their deliberations, would they go back to their seats. It is not difficult to induce Chel to perform his tricks, when he is in a pleasant mood and it is rarely that he is not in that mood. As his feats are performed in the full light of the day and without any great reluctance on his part, it is a pity that scientifically-minded men, Indian or European, have not made him a fit

subject of their investigation, with a view to unravelling the mysteries of the psychic portion of the human constitution. Though in India, the land of mysteries and wonders, we are accustomed to look upon these phenomena as not unfamiliar occurrences of our daily life, still those who are engaged in the pursuit of truth on modern scientific lines should not fail to attempt to probe into these mysteries and try to discover, if they can, the laws underlying phenomena like those which the Great Wizard of Kathiawad is able to control.

R. K. PRABHU,
Central Library, Baroda.

A FAMILY SEANCE.



BAHU GOVINDA LAL DUTTA belongs to the distinguished Dutt family of Wellington Square, Calcutta. He is, besides, a noted Bengalee writer. About four year ago his only son, Dhruba Lal, departed this life at the age of twenty, overwhelming his father and mother with unutterable grief. To add to their misery their son had left his young widow behind him, so they found themselves in a state of distress which can better be imagined than described. But this is a minor matter. Can it, however, be possible that the son whom the couple loved with so much tenderness and who was, so to say, the delight of their eyes for 20 years, would be lost to them for ever? This troubled them more than anything else—indeed when they reflected on it their hearts appeared to split in twain.

Babu Govinda Lal had heard of Western Spiritualism. He had also heard of some of the methods for opening communication with the dead. Now was the time for him to test the pretensions of spiritualism. He was in good circumstances. He therefore thought of devoting his whole energy to investigate the truth. Of the different methods, communication through the planchette appealed to him as the easiest. With pure heart, full of hope and earnestness, he sat one morning

with his wife with a planchette. Within a few minutes the planchette moved and wrote "Dhruba Lal." It was the name of his son ! Could their son be really there and could he have moved the planchette ? For they were sure they themselves did not move it. A few more sentences were written on that day and the seance closed. They were, however, still in doubt, so they renewed the seance the next day. Day after day better and better results followed and they were being slowly convinced that it was their son and no other who was writing the messages. They never sought to test the identity of their son, but proceeded day after day with their seances leaving the result in the hand of God. Before, however, one month had elapsed they had no longer any doubt as to their actually holding converse with their departed son ; and the identity of Dhruba Lal was fully established without any effort on their part.

If therefore life had become miserable with Babu Govinda Lal and his wife before, it was now full of joy. Babu Govinda Lal is naturally a religiously disposed man, but now his faith in God and in His infinite goodness has increased a thousand-fold. Whenever he talks of his son his face beams with delight and his eyes glisten with tears not of sorrow, but of pleasure. Such is spiritualism. In connection with this the following communication from Babu Govinda Lal will be read with interest :—

For the last three years (since the 28th of Joista 1315 B. S.) my wife and myself have been trying to invoke the spirit of our departed son Dhruba Lal through the help of a planchette. Dhruba Lal's spirit, either in reply to questions put to him or of his own

accord, has made such ^{truly} wonderful revelations through the planchette regarding this world as are not to be found in many up-to-date English publications. Spiritualists have discovered many truths through automatic writing and mesmerism, but I have been able to obtain higher truths by means of the planchette, which will be published in a book in Bengali named "Where is Death?" I give here an account of some of the communications made by him. The reader will notice a peculiar feature of these communications. It is this: That whatever revelation was made by him was made through divine influence i. e., whenever any questions were put he would say "God has directed me to say this or God has forbidden this etc. etc."

It was not only through the planchette that Babu Govinda Lal got evidences of the existence of his dead son; but some physical manifestations also took place in his house sometime after they had begun communicating with the spirit. Babu Govinda Lal narrated the following incidents to us:

On the 13th of Josta, 1315 B. S., a niece of mine, A was lying on a cot by the side of Dhruba's wife with her two daughters. But owing to the excessive heat Dhruba's wife came down from the couch and slept on the marble floor by the side of S—, A's elder sister. A—suddenly awoke and heard as if somebody standing near her head, were saying, "A—just come and see, if mother has taken her meal." A—cast her glance in the direction and her surprise knew no bounds when she distinctly saw Dhruba with a *Daccai Panyobi* on, smiling. Terror-stricken A—rushed out and coming to the

adjoining room, awakened me and said, "Kakababu (uncle), Dhruba just made his appearance before me and said something. Would you come and see?" Saying this she went to her bedroom. As I was just getting out of my room she came back and said "Kakababu, come sharp; Dhruba is still standing at the feet of N—, his wife." I at once hurried to the spot accompanied by two or three others, and exclaimed "Dhruba, where art thou, my dearling," but I could not see him probably because of the bustle created at the time.

The following incident took place on the 4th of Ashadh, 1315 B. S. It was raining in the afternoon. A niece of mine 8 years old, who was putting on her cloth in a portico on the third story of the zenana, suddenly, said to her mother, "Mamma, just see Ranga Dad (meaning Dhruba) is walking on the roof of the Dewankhana (this being the name of the big drawing room on the south of the outer apartment.) The mother then enquired of the girl if she got frightened. But the girl rejoined "Mother, I see him distinctly, but is not Rangadada getting drenched in the rain?"

On the 5th Ashadh, 1315 B. S. again when K—was coming along the terrace to the inner apartment after having given betel to her eldest brother, she very clearly heard Dhruba saying from the door of the Dewankhana "K—come sharp." Now two years after this I obtained positive proof of the fact that disembodied spirits can talk like material beings from an incident which took place in a seance held in England by Dr. Rathernmill and an account of it was published in "Reason" of the time.

HATHA-YOGA.



PRANAYAMA.

PATANJALI,—the sage, has discussed at length various methods for training our mind ; there are several means of steadying it, one of which is—‘Pranayama’* i.e., by expulsion and retention of breath. The term he has used to denote the act of expulsion is—*Prachhardana*, which means—throwing out a certain quantity of air from the lungs in a fixed time through a special effort. The other term is—*bidharan*, which means stoppage of the motion of breath for a certain limited time. It is effected by two acts—by filling the lungs with external air and by retaining therein the inhaled air. Thus threefold “Pranayama” including the three acts of respiration—(1) expiration, (2) inspiration, and (3) retention of breath, serves to keep the mind steady to a point of concentration.

It is said by Bhoja, the annotator of the Patanjali Sutras, that all these functions of the respiratory organs serve to effect the concentration of attention. All other *Yogic* and *Tantrical* works regard these three acts of expiration, inspiration and retention performed in specific order to constitute *Pranayama*. The order is not always the same. Some have expiration first,

* *Prachhardanabedharanabhyam* *Pranasya*. 34 Sutra Bhoja's

inspiration next and retention last. Others place inspiration first, retention next and expiration last.

According to the rules prescribed by the *yogees* the period of expiration and inspiration must be fixed and natural at commencement. Bhoja—the annotator of the Patanjal Sutras says, that it should be commenced with *matra-praman*. The object of *matra* is to imply a fixed period of time. According to "Skandapurāṇa" a *matra* is the time required in one breathing (*Ekashvas mapi matra pranayama negadyate*), and to imply that this breathing must be natural. The *Yoga-Chintamani* adds that this breathing should be just like the breathing of one who is asleep (*Nidrabasangatya punso yavetekalenaikashvaso gachchatagachchate cha tvaṅka pranayamasya matretyuchate*). This period is equal to two and a half "palas." "Pala" means the period occupied by a twinkling of the eye.

The *matra* is obviously taken as a unit and of this from 1 to 24 are devoted to pranayama according as it is inferior, middling or superior. The mode of reckoning the time to be devoted to each act is regulated in one of two ways; first, by so many repetitions of the syllable OM or the mystic *mantra* of the performer, or the specific mystic syllables (*vija*) of that *mantra*; secondly by turning the thumb and the index finger of the left hand round the left knee a given number of times. The time devoted to inspiration is the shortest, and to retention the longest.

A Vaishnava in his ordinary daily prayer repeats the *vija mantra* once while expiring, seven times while inspiring and 20 times while retaining.

A "Shakta" repeats the *mantra* 16 times while inspiring, 64 times when retaining and 32 times while expiring.

These periods are frequently modified. The details vary according to each particular form of meditation and the capacity of the performer. As a general rule, it may be said that the longer the retention, the more proficient becomes the *yogi*.

The usual mode of performing "pranayama" is, after assuming the posture prescribed, to place the ring-finger of the right hand on the left nostril, pressing it so as to close it, and to expire with the right, and then to press the nostril with the thumb, and to inspire through the left nostril and then to close the two with the ring-finger and the thumb and to stop all breathing. The order is reversed in the next operation, and in the third act the first form is required. This constitutes "pranayama," and it may be repeated at short intervals according to choice for hours.

The avowed object of this performance is the steadying of the mind. The author of the *Hatha-yoga Pradipika* says "by the motion of the breath, the mind moves, when that motion is stopped the *chit* or mind becomes motionless, and the *yogi* becomes firm as the trunk of a tree; therefore the wind should be stopped. As long as the breath remains in the body so long it is called living. Death is the exit of that breath, therefore it should be stopped."

The object of "pranayama" evidently is, that when the *yogi* directs his mind to an object of contemplation and stops his breath, his mind settles down into undisturbed contemplation of the object.

The definition of "Pranayama" given in the Patanjal Yoga-sutra is this—

"Svasapraswasayorgati-bicheheda Pranayama."

It means—the regulation of breath is the interruption in the flow of inspiration and expiration. The "interruption" (*vichcheda*) or stoppage of the twofold "flow" (*gati*) or current in places outside and inside produced by means of expelling or filling of the breath is called *pranayama* or regulation of breath. The success of "Pranayama" depends on the attainment of success in assuming the posture, without which none can advance in the practice of "Pranayama." There is a close relationship between *Asana* and "Pranayama." *Asana* or posture exerts a very great influence on the process of respiration which again tends to subserve the method of "Pranayama" as prescribed by the *yogees*. It has therefore been mentioned in the *Yoga Sutra* that before the *yogee* tries to practise "Pranayama," the success in assuming the posture must at first be accomplished by him.

According to Patanjal-sutra, we can safely assert that *Pranayama* is accepted to be the interruption or break in the flow of the breath. The inspiration and expiration are the functions of which the stoppage is the most effectual act for the attainment of perfect meditation. According to the terminology of Yoga-shastra this act of stoppage is called *Kumbhaka* or quiescence, and the longer it is sustained, the more proficient becomes the *yogee*. When perfect control has been attained in this respect, the *yogee* can live buried under earth for months and years without performing any organic function whatever, instances of which have already been cited.

Defining what *Pranayama* is, the sage Patanjali adds :—

"That again is an external, an internal and a stationary function; it is divided by place, time and number; again it is protracted or subtile." *

"The external function of breath", says the annotator, Bhoja, "is expiration or expulsion of breath outward (*rechaka*). The internal function is inspiration or filling up (*Puraka*). The function of stoppage is *Kumbhaka*. It is called "Kumbhaka" because the vital air at that time remains quiescent or motionless, as water in a jar (*kumbha*) and therefore that condition is called *Kumbhaka*." In "Gheranda-Sandhita," one of the authoritative works on Hatha-yoga, *Kumbhaka* has been variously described which would be dealt with later on.

The regulation of breath is of three kinds, according as it is external, internal and quiescent; and again it is specialised by space (*desha*), time (*kala*) and number (*sankha*); it is divided into two classes—protracted ("*dirgha*") and subtile ("*sukshma*").

It is specialised by space, as when we say "twelve distant from the nose" meaning—as far as twelve fingers from the nose. It is specialised by time as when we say "of the duration of 36 instants. It is specialised by number when we say "many times done."

By these inspirations and expirations, the first "*udgatha*" is produced, and to know this, a numerical figure has to be used. *Udgatha* is the striking of the head by the wind propelled upwards from the navel. The operation of "*udgatha*" as stated in the Bhashya by Bhoja is a mysterious process.

* *Bahyavyantara* stambha-bhittir-deshakalasankhyavih paridrista-
dirghah-sukshmah—so Book II.

The object of this aphorism is to describe *pranayama*. "Praⁿayama" is held to be an operation which includes the three fold functions of inspiration, quiescence and expiration. The breath must be drawn in first before it can be retained within the retention can not last long, and so after a time, there must be an expiration. The first and the third, however, are regulated by the capacity of the lungs, and by the time necessary for the expulsion of a given quantity of air, and can not be much modified, and the second alone, therefore, concerns the Yogee most, for he controls it to a considerable extent, and hence it is held to be the most important element of *pranayama*; and not after, as in the last preceding aphorism, it alone is described as *pranayama*. The threefold operation is specialised by the time devoted to each operation, by the extent of space from which the breath is drawn, by the number of times it is repeated, by the period for which it has been practised, and by subtlety or grossness of operation.

"The fourth is dependent on the recognition of the outer and the inner spheres," says the sage Patanjali. The annotator, Bhoja interprets this aphorism in the following sense: "The outer-sphere" (*vahya-vishaya*) of the breath extends as far as twelve fingers from the nose. "The inner sphere" (*abhyantara vishaya*) is represented by the heart, the navel and the like. The quiescence or stoppage of motion, (which ensues) on recognising or taking into consideration these two is the fourth regulation of breath (*pranayama*). Its difference from the third form called "Kumbhaka" is this:—the latter without taking any note of the outer and inner spheres suddenly assumes quiescence like a lotus falling on a hot stone;

while this is a stoppage which results from a recognition of the two spheres. This, like the preceeding, should be known to be divisible according to place, time and number. This process of "pranayama" appears to be intellectually performed. This fourth form of pranayama is especially useful in removing all those ideas of pain and suffering which are ordinarily associated with mind.

According to the deep and profound researches of the sages of ancient India, the physiological functions of the *prana-vayu* are of the most important nature. *Prana-vayu*, they maintain, is the central dynamical force of our corporeal body. From this, all other forces proceed. Processes of respiration, digestion and nutrition (absorption, assimilation and every other function constituting what is called metabolism) are dependent more or less on the action of the 'Pran-vayu'. "This 'Pran-vayu' is denominated under various names according to its various functions and various situations in the body. But these functions are innumerable," says a learned author on the subject. But among them, ten only are enumerated, such as—"Prana," "Apana," "Samana," "Udana," "Vyana," "Naga," "Kurma," "Krikara," "Devadatta" and "Dhananjaya". "Prana" is situated in the chest and serves the function of respiration, "Samana" is situated in the space from the chest to the navel region, and it supervises and performs the function of digestion; "Apan" is situated in the rectum and helps the functions of eliminating the excrementitious matters from the system. "Udana" is situated in the vocal organ giving power for articulation, while "vyana" is situated all through the body assisting its various functions. These five are reckoned to be internal. "Naga" comes to play at the time of

vomitting, "Kurma" opens the eyelids, "Krikara" serves in sneezing, and "Devadatta" in sighing. But "Dhananjaya" remains all over the body as an aerial envelope which never leaves it, even when it is dead. These five are classified as external.

The "Prana-vayu" or the vital principle has influence over the "Chitta" or the thinking principle. It keeps the "Chitta" in a restless condition, if it is not brought under control by practice of "Pranayama". "Pranayama" is therefore considered to be a special culture of the respiration in order to get it under the control of the soul from its natural mode of action and thereby to make the "Chitta" calm and quiet,—a state quite fit for spiritual communion.

The mode of "Pranayama" as advised by the author of the "Hatha-yoga-pradipika" is as follows :—Seat yourself assuming the "badha-padmasana" posture, close the left nostril with the thumb of the right hand and draw the air through the right nostril and retain the air as long as you can, and then give it out slowly through the left nostril and reverse the process. It should be practised three times in day-time, and once at midnight ; the process must be repeated at least 80 times at each sitting.

"Kumbhaka" or stoppage of respiration is the most important part of "pranayama." By this means, the air inspired, fills up all the vessels of our body, the blood is thoroughly purified with oxygen, enlarges the chest, tends to eliminate the waste products from our system more rapidly and more thoroughly than the natural process of respiration, makes the body light, invigorates the nervous system, helps to keep up the thinking principle (chitta) pure and serene.

and thus steadies the mind to concentrate attention on the object of contemplation.

This "Kumbhaka" has been divided into eight varieties, such as (1) "Surya-bhedan," (2) "Ujjei," (3) "Sitkari," (4) "Shitali," (5) "Bhastrika," (6) "Bhramari," (7) "Murchcha" and (8) "Plabani." In Gheranda Samhita—an authoritative work on the "Hatha-Yoga" system, in place of "Sitkari" and "Plabani," different nomenclatures have been introduced such as "Sahita" and "Kevala." But the author of the "Hatha-Yoga Pradipika" has mentioned "Sahita" and "Kevala" in another place where he has classified "Kumbhaka" into two principal divisions. He says "Kumbhaka" is divided into two classes "Sahita" and "Kevala." These eight varieties have again been divided into two classes such as "Sagarva" and "Nigarva." The former is practised with the utterance of "Vija-mantra" (the mystic Syllable) while there is no such utterance in the latter.

The modes adopted in the practice of these eight varieties of "Kumbhaka" with their effects on the body and mind have been described in the text the purports of which are given below:—

(1) "Surya-bhedan Kumbhaka."—Draw the air slowly through the right nostril ; try to stop the motion of the wind of your body from head to foot i.e., try to contract the muscles of the whole body in a manner so as not to allow any part of your body to eliminate the air contained in it ; remain in this way as long as you can, then give out the air through the left nostril slowly.

As the air is taken in through the "Surya nadi" (right nostril) this variety of "Kumbhaka," is called "Surya-bhedan". This process keeps the head pure, removes the

distempers consequent on the faulty action of the wind of our system and acts as a vermifuge.

(2) "Ujjayi."—Shut the mouth completely, take the air very deeply through both the nostrils in a manner so as to pass through the trachea and bronchi with a peculiar sound and contract the muscles of all parts of your body as in the process of "Suryabhedan Kumbhaka". The air should be slowly given out through the right nostril. This process keeps the mucous membrane of the human system pure and free from all sorts of impurities, promotes the appetite and removes several disorders owing to the faulty action of the mucous membrane.

(3) "Sitkari":—Draw the air with utterance of the sound "Sith" and retain the air as long as you can and give it out slowly through both the nostrils. One who practises this "Kumbhaka", can defeat the influence of appetite, thirst and strong desire for sleep. Idleness both bodily and mental is removed. He obtains mental strength and occult powers.

(4) "Shitali":—Protract the tongue outward, contract the lips in the form of the bills of a bird, then draw the air in the manner as described in "Suryabhedan Kumbhaka," retain the air in lungs as long as you can, and then give it out slowly. This, when practised, acts as a cure for abdominal tumor, spleen diseases, biliousness and fever etc. Snake-poison loses its power on one who practises this "Kumbhaka."

(5) "Bhastrika":—Assume the "Padmasan" posture, close the nostrils with a massive volume of air deep down to the heart and so far below as abdominal region. The air drawn in must pass with a peculiar sound arising from its touch with the mucous

membrane of the trachea and bronchi ; you must fill up the abdominal cavity with air and retain it for a while and give out just as before, take the air rapidly, fill up the abdominal cavity and close the right nostril with the thumb and left nostril with the little and the ring fingers firmly. The practice of this variety of "Kumbhaka," removes the mucous and other impurities and renders the "Bramha-nadi" neat and clean.

(6) "Bhramari" :—Draw the air through the nostrils with utterance of a peculiar sound just like the humming of bees, retain it as long as you can, and then give it out slowly with the similar sound as stated above. The practice of this variety of "Kumbhaka" gives immense bliss and joy.

(7) "Murchcha":—Draw the air, place the chin right below on the chest firmly (in the form of jalandhar bandha which will be described hereafter) and retain the air, and then throw it off slowly. This variety of "Kumbhaka" tends to disentangle the mind from worldly thoughts and gives joy and bliss.

(8) "Plavani":—Fill the abdominal cavity with all the air that flows within all through the body and retain it. The practice of this variety of "Kumbhaka" requires considerable skill and immense effort on the part of one who has a mind to obtain success in it. A Hatha-yogee accomplished in this variety of "Kumbhaka," can remain in the air, and walk on the ocean ; he can defeat the laws of gravitation.

There is a special rule for "Kumbhaka". A beginner should cease from his daily exercise of "Kumbhaka" when he finds that free perspiration has set in over his body, or there

is a feeling of trembling in his body. He should try to practise Pranayama gradually. As a circus-master gets wild animals of a very powerful nature under his control by gradual training instead of using any violent means, so a beginner should try to practise Pranayama slowly and gradually. Violent effort is always dangerous. It is frequently attended with hiccough, asthma, cough, vertigo, ear-ache and ophthalmic diseases, when "Pranayama" is unduly and violently performed. So violent effort in practising Pranayama, must always be avoided.

RASICK MOHAN BIDYABHUSAN.

SOME REALISTIC STORIES OF INDIAN YOGEES.



[III]

(Concluded.)

"As you are now going away", remarked the *Sanyasi*, "I have something of the gravest importance to communicate to you and I shall do it strictly in private. So remove everyone from within hearing distance." Kedar obeyed and all persons, including his wife, were removed beyond ear-shot.

The *Sanyasi* addressing Kedar began as follows :—

THE NECESSITY OF A GURU.

As a guide is always required to point out the way to a traveller who has lost his way, similarly a *guru* is essential in leading a wayward man who has lost his way to the spiritual world, in the social labyrinth of affectionate ties and fond remembrances. This spiritual guide is called the *Guru*.

Once upon a time a *hyadh* (hunter) pursued a tigress which was in labour pain. Being pierced by an arrow she leapt across a channel with a howl and in so doing discharged her foetus on the banks. It lay there moving and its mother dead on the other side. There it was picked up by some jackals of the neighbouring forest. And a tigress' cub

grew under the fostering care of the jackal mother, nursed by her breast's milk. One day another tiger discovered this young of a tiger in the company of a pack of jackals. The former was struck with wonder at the peace and amity in which this young tiger was playing with the other young jackals, when the relationship between the two was none other than between food and its eater. This tiger called the young cub out and tried to convince it of the anomaly in which it was living, but failed to persuade it to believe that it was one like himself. Then he led it to the side of a silvery stream where in the primitive mirror of Nature it saw its own reflection and that of its companion, which were convincing proofs of its birth and relationship.

The moral of the fable is quite apparent: Without a *guru* one cannot even know himself.

HOW TO FIND OUT THE TRUE GURU.

It is not sufficient to have a *guru* only, but you must find out your own true and real *guru*. The choice rests with you, and there is circumspection, and one cannot easily find out his guide without labour and search, and himself undergoing some sort of trial and discipline.

There lived a man who being desirous of having a *guru* tried his best to find one. But hitherto his attempts had failed. At last he commenced to roam into the mountainous retreats to find out his wished-for *guru*. One day while wandering about as usual he met a very venerable-looking *sanyasi* absorbed in *samadhi* (meditation). Accosting him he cried out, "O! you are my *guru*! I have found you out at last." To which the *Sanyasi* replied, "No! I am not your *guru*, your *guru* lives in such and such place." To

this the man said, "Very well, if he be my *Guru*, you are at least my first *Guru*, since you point out to me where I can have my real *Guru*." So saying he bowed to the *Sanyasi*, and proceeded in the direction pointed out. After much travel he reached his goal, and there to his utter amazement

a man—perhaps the ugliest possible under the sun—roaring in agony, and besmeared all over with his own excreta. Evidently he was suffering from some terrible disease. Of course the first sight was not cheering, but he thought that since he had been directed there this person must be his *guru*, and he resolved to acknowledge him as such. So he approached him cautiously, and with spring water washed the faeces. But his supposed *Guru*, in an apparently angry tone, repeatedly asked him to leave him alone and not to disturb him. But he did not pay any attention to these words of expostulations. He raised his supposed *Guru's* head and placed it on his lap, and betook himself to nurse him. When thus engaged he suddenly noticed that his *Guru's* legs were over a *Shiva-lingam*. He hastened to remove them from there. "Ah! Why do you disturb me?", moaned the man in disease. No sooner had the legs been placed in another direction than they were again found to be over another *Shiva-lingam*. This was indeed wonderful. Each time he tried to place his *Guru's* legs safe from any *Shiva-lingam* the same thing was repeated over and over again. This proved the omnipresence of Shiva, for does he not exist in all directions of the compass? The supposed *Guru's* recovery was rapid and marvellous under his nursing, and the former was soon all right again. One morning the supposed *Guru* was in the best of spirits and most good-humouredly asked him what he

wanted. He made a prostrate bow and said that as he was his *Guru* he had come to him for the proper *diksha* (initiation). "Very well", replied the *Guru*, "if you are really in earnest, I shall be glad to take you in as my disciple were you to get me the meanest thing on earth." So saying he dismissed him curtly to find that out. The man went out in search of what was the meanest thing on this earth, and travelled far and wide to get it. When he had at last become hopeless and was thinking of returning, in great grief, he espied at a distance a dunghill, an abode of fleas, worms and vermin. It was a *narak* (hell, according to Hindu *shastras*), so to say. As he approached nearer, instead of being repelled by the putrid and noxious smell emanating from there, he began to moralize or rather philosophize in the following strain, and all to himself: "Why is dung so mean and detested?" "Who gave it this form?" "How it originated?" "Why is it now there?" "Is there any other thing worse than this?" He thought that an animal for its selfish motive takes food, a part of which is converted into dung, and then detested. What is dung now was nothing but the dainty food of an animal before. Then the latter must be responsible for all this. If, therefore, the dung be mean and detestable twenty times more so must be the author of its being. After all from this synthetical argument he drew the inevitable conclusion that 'ego' or *aham* was the meanest thing on this earth. In great glee he returned to his *guru* up in the mountains, and communicated to him the whole story as to how he came to the conclusion and what it was. The *Guru* was evidently satisfied with the solution of his question, and said "Yes! you are fit to be my *shishya* (disciple). You have found out the

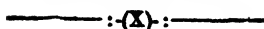
true secret that there is nothing worse than *aham*, and you should always bear this in mind and ever afterwards try to subordinate this. This is the stepping-stone to higher form of Yoga."

"You see", said the *Sanyasi* to Kedar, "not only is *Guru* necessary, but you must find out your own and true *Guru*. Never forget that 'KNOW THYSELF' is the only motto of Yoga."

The other incidents of Kedar's life not being of particular interest to the general readers, we close our narrative here, with due apologies for our attempt to deal with such a vast subject in as narrow a compass as possible. If it interests any one of our readers our labour will be amply rewarded.

CHARU CHANDRA MITRA, B.L.,
Munsif.

OCCULTISM.



CHAPTER III.

MESMERISM AND CLAIRVOYANCE.

RESUME.

AIDS to hypnosis.—

A quiet suggestive room. Patient should sit, or stand even, rather than assume a recumbent position. If the patient is cold, or the operator touches him with cold hands, hypnosis is difficult. A warm room will soon counteract these in My opinion. The patient must not be excited, nervous of the results; his mind must be calm; else it would be almost impossible to hypnotise him.

Heidenhain found that the inhalation of nitrite of amyl assisted and heightened hypnosis.

Whenever possible let the patient see some one else hypnotised before trying him. Let this someone else be a good subject, and putting him to sleep will convince the patient of the harmlessness of hypnotism.

Passes made in circular fashion over the region of the heart frequently assist. Sometimes a warm cloth applied to the stomach also will be of use.

If the patient will nearly go to sleep but not quite so, then tell the patient that you are giving him some chloroform or

ether to inhale, and hold a handkerchief with a little alcohol on it near the patient's nose, occasionally touching his nose with it, and the effect will be as good as that of chloroform. Of course you must all the while keep suggesting sleep.

Slight pressure on the eyelids when closed, or pressure at corners of eyes near the root of the nose, will often induce hypnotic sleep.

To induce somnambulism, rub the head of the cataleptic subject on the top briskly. Any one in the cataleptic stage passes into this stage, if you do so. He will now be for the first time in mental connection with the outer world. He can open or close his eyes at will, looks as though awake, and answers any questions that may be put.

Ochorowicz's Hypnoscope.

It is a ring-shaped magnet, which is placed on the finger of any person whose susceptibility we desire to test. If in a short time he feels the finger stiff or numb, or is conscious of any other peculiar sensation, he is held to be a suitable subject. But Dr. Hack Tuke says that most people will find that if they simply look attentively at one of their fingers for a few moments, they will become aware of some uncomfortable sensation, such as cold, heat, tingling, or "pins and needles." So, he thinks this is a very unsatisfactory test. Mr. Sylvain A. Lee, our Guru, says that it takes as much time to use the hypnoscope as for trying to hypnotise, and the time required for both tests being the same, why not as well see whether you can hypnotise him or not.

Where Hypnotism acts like a charm.

Rheumatism, muscular and articular; sciatica, tic, insomnia, pleurisy, head-ache, indigestion, coughs, colds, eczema, writer's

cramp, constipation, diarrhoea, anæmia, hysteria, hystero-epilepsy, gastralgia, stammering, enuresis, neurasthenia, lunacy, acute mania, hallucinations, suicidal insanity, melancholia; inebriety, morphinomania, cocainomania, and all other drug-maniacs, kleptomania, thieving, lying, laziness, minor and major surgical operations (for the British Medical Journal wrote on January 3, 1891: "Anesthetics (chloroform and ether) have been running up a little 'butcher's bill' of their own, which is beginning to excite some alarm"),

Making passes.

My Guru in this Science, Mr. Sylvain A. Lee, president of the Missouri Institute of Science, says about passes as follows. "There is a diversity of opinion in regard to making passes. Some claim that there is nothing in a pass; others, and perhaps the majority, claim the reverse. I shall speak from my experience only, and let the student decide this point for himself. I have cured a LARGER percentage of patients when I have made PASSES IN CONTACT WITH THE FLESH, than when I have treated without making them, and as long as I have better success in making passes, I shall continue to do so.

"In making passes, the student should always use the thumb and three fingers of each hand; also that part of the palm which would remain if the little finger and part of the hand were cut off from between the little and third finger to the wrist. The pressure should be light, and the pass should always start from four to six inches above the seat of disease.—

"In treating some diseases, I tell you to massage the patient. To do this you roll and work the muscles between both hands, in the same manner as you would knead bread. This is only used when the patient's muscles are weak, and the circulation

is poor. It is also a good plan in these cases to slap the patient over the affected parts, also down the spine, commencing at the neck. This treatment is especially efficacious in paralysis or chronic cases of kidney and liver trouble ; in fact, it is good in all cases of long standing where there is no danger of weakening the patient. It should not be applied while patients are suffering great pain."

All the most successful mesmerists of the world are in sympathy with the above remarks. It is in unison also with what our own Hindus do in cases of nervous trouble. Passes are better than hypnotic methods ; passes in contact with the flesh produce better results than those at a distance.

Quivering Passes.

These are done with nervous energy. Even for these it is better to make them upon the flesh in preference to making them at a distance. But where the patient is very sensitive, a sheet may be laid upon the patient, and the passes may be made within the cover. Here my Guru warns us thus: "When treating patients upon the flesh, be sure not to keep them exposed any longer than is absolutely necessary, and I wish to say most emphatically, no gentleman will take advantage of the patient's ignorance of this system of treatment." Again he says, "Under no circumstances, take advantage of the confidence the patient has placed in your integrity or your honest intentions. While treating patients, have pure thoughts if you expect good results. If you have a lady patient, treat her with the same respect as you would were she your mother or sister."

While making the quivering passes, concentrate your mind on the curing of the disease for which you are operating.

(To be continued.)

Vizagapatam.

UPPUDI S. SURYA PRAKAS RAO.

THEORY AND PRACTICE OF TANTRA,



(X)

TEACHINGS OF TANTRA—*FIRST COURSE.*

THIS is an age of speculation; objective education has dwarfed the importance of mental communion, and necessarily mental world has dwindled into impotence. "Fads" of the day that have nothing to do with mental communion are held sufficient to rouse the greatest enthusiasm. But Tantra has never been one of them; it simply invokes the aid of the spirit of the immortal *Rig Veda*. Its teachings have already been tested with grand success in the age of "Faith"; and the question of success, in this age of speculation, is an open one; but it is fair to say that if anybody follows the lines of Tantra literally and then fails, he must blame himself, and not Tantra. Therefore, my first attempt is to fasten upon the mind of the reader some idea of the Tantrik rites and their practical uses.

All parts of worship prescribed in Tantra are subordinated to the exercise of mind. The so-called worship itself is meant to be a stimulus to the sub-conscious mind. The literal worshipper is like the literary parasite who fancies, he knows everything because he has a good library.

Let us now look for a moment at each of the forms of worship used by the India's inspired saints or teachers.

All of these forms are mere passages for entry into the realm of true wisdom and power, and hence into the realm of true peace and joy—the outcome of harmony with the Divine spirit. They are too numerous to descend into details, but it is worth while to note that it is the conscious mind alone that bursts forth in praise and adoration of Divine Energy in just the degree the mind is capable of attending to its higher promptings. This is universal truth. Each form of worship marks each progressive stage of sub-conscious mind; but the question is, what can be said, in a concrete, way in regard to each of these progressive stages? There are outlines of conventionalities, and they have been roughly dealt with in several Tantrik works. But the test of spirituality in each of these conventionalities can hardly be accounted for either on philosophical principles, or on the strength of will, or on a favourable environment. So far we are sure that it is the wonderful electric touch, called “Faith”, that creates a definite opening along certain lines definitely marked by each conventional form.

The common instruction in each form of worship is that we must open our mind to the divine inflow by—

- (i) a sense of sight, or the spiritual seeing, through purity of heart,
- (ii) a sense of sound, or spiritual hearing, through devotion,
- (iii) a sense of touch, or spiritual conception, through faith only, and
- (iv) a sense of taste, or spiritual hunger after Divine Energy, through love—the talent for inspiration.

There are, however, specific instructions conveyed in each form of worship, one distinguished from the other. They will be fully dealt with in their proper places. The guiding principle underlying each of these forms is that we must never be at a loss for the result. We must always remember that all the uncertainties come to us, because we suffer to be out of harmony with the divine order of things—the divine sequence. In a word, the physical senses must be subordinated to, and ruled by, the mental attitude; and then the latter, in turn, must be subordinated to, and illumined by, the Divine Energy. In either of the stages, the senses are not ignored but are ever more fully perfected. Finally, we make it possible for the higher laws and truths to be revealed to us through inspiration.

There are many things that we can not know until by living the life we bring ourselves into that state where it is possible for them to be revealed to us. Such things will be found in Tantrik forms of worship. As we pass through each process of worship, the individual energy makes itself translucent to the Divine Energy.

The reason is obvious. Thoughts are forces; and each thought, as a rule, creates of its kind. In Tantra, several forms of worship are held as several agencies for transmission of thoughts—the so-called forces—from the concrete form to the abstract ideal of the Divine Energy. As we proceed to open ourselves to it, the highest wisdom manifests itself to and through us; and then the subordination to personalities, conventionalities or institutions must cease. All Tantrik works are at one in saying that the highest wisdom is the knowledge of Divine Energy. Such wisdom comes

by intuition only. Knowledge of arts or sciences can be had simply by virtue of tuition. But the highest wisdom far transcends knowledge, since the latter is a mere incident of the former.

There is a consensus of opinion in Tantra, that while engaged in the performance of Tantrik rites, we must first divest ourselves of all intellectual pride, or in other words, we must become as a little child. Each Tantrik form of worship is teeming with examples of what we call super-natural—supernatural only in the sense of being above the natural, or rather, above that which is natural to man in his ordinary state. As soon as our thoughts are centred in the ideal of Divine Energy, we become wide awake to the interior world with a corresponding less attraction for the exterior. The interior world is a substantial place: and its conditions are entirely regulated by mental attainments. During Tantrik worship all relations with the exterior world must be shut off; and in consequence, the mind must be in a freer and more natural state resembling somewhat a sensitive plate where impressions can readily leave their traces. At this time, we should wisely direct the activities of the mind along the prescribed lines, and thus, so to speak, set the pace for the graduated series of worship.

Let us now take, for an illustration, any one of these forms. It will be seen that our first step is to realize what we are about to embark on. Let us turn it over in our mind, and look at it from every point of view. Let us calmly meditate upon what the worship will mean to us. It must, at the same time, be borne in mind that there can be no failure unless we feel inclined to fail. Success is ours if we will but take it.

Let us not rush into Tantrik rites in haste, and permit a momentary enthusiasm to kindle us to engage in worship for a few days only, and then to discontinue it as soon as casual interest has died away.

Tantra conflicts nowhere with possibilities. It is simply an amplifying of the Vedic teaching in its practical form, and in its endeavour to set before us the steps leading to communion with the Divine Energy. We must not, therefore, enter upon the practices of Tantrik worship as upon a bargain-hunting expedition.

Now, let us assume that our life is positive consciousness, while that of lower animals is its negative counterpart. Why is this distinction? Because, it is wisdom that distinguishes the one class from the other. Wisdom is comprised of harmonious thoughts alone. Harmony is happiness—and its attainment is the first aim of Tantrik worship. It is therefore that each process of such worship is meant to bring about harmony. At the same time, mind-force is the most essential requisite of each process for its success. Tantrik worship begins with spiritual initiation. It is followed by mental discipline. The method of training for developing the mind-force * is not the same in all forms of worship. In some cases, the direction of the mind's vision is turned inwards into the ideal divine energy through the medium of *Guru*. In the majority of cases, however, attention is directed, with humble spirit of enquiry, to the intervening space between the eye-brows. The all-absorbing meditation of this space helps to awaken in us an ideal avenue

* Mind is not a force. Here, mind-force refers to the force acting upon mind, which gives us thought.

called "*Bhramari Guha*." At the entrance of this avenue, bright sceneries would seem to appear in succession. As we proceed to concentrate our mind upon the scenic vision, the centre and essence of absolute illumination begin to help the lower state of human consciousness—the sub-conscious mind—to gradually attain to the highest spiritual realization.

Next, the Tantrik worship is entirely independent of external agencies. Various have been the methods, or rather, various have been the names applied to them, but the principle underlying all is one and the same. Our past sages immortalized their names by doing many things independently of external agencies. And why should we not have the same power to-day as they had it then? The law of cause and effect remains the same—Divine Energy, too, remains the same. Why then are we powerless? Simply because, with a few exceptions of course, we are not inclined to get beyond the mere letter of the Tantrik form of worship into its real esoteric meaning.

It is the Divine Energy that giveth life and power in all ages. One who breaks through the mere literal form of worship, and with confidence, enters into the real vital spirit is sure to gain the power. But lo! we find now-a-days, and shall find even more and more as time passes, that practically all disappointments with their consequent sufferings have their origin in perverted mental conditions. It is the mental attitude that determines its effects upon us. When we come into harmony with the mental condition by quietly recognizing and inwardly asserting our superiority over it, the chances are that it will have good effects upon us.

We must always bear in mind that undesirable condition of any kind that comes into our lives is the outcome of something in us which invites it, and so makes it possible for it to come. We must, therefore, first look within ourselves for the cause of whatever comes to us. It is simply by virtue of our ignorance that we happen to be mastered by a variety of conditions. It is not, however, out of place here to remind that we must distinguish between causes and mere occasions. Take, for instance, the case of two persons going to the Ganges for bathing in the Winter. The one is injuriously affected by it, while the other experiences not even an inconvenience but he rather enjoys it. The one is a creature of circumstances—he fears the cold, cringes before it and continually thinks of the possibility of catching cold. The other recognizes himself as the master over, and not the creature of, circumstances. He is not concerned about the cold. He puts himself into harmony with it and enjoys it. Had the cold been a cause, the result would have been the same to both. The fact, that it does not, shows that it is not a cause but a condition. This condition carries with it effects which correspond to the condition within each. It is therefore obvious that, of itself the mental attitude has no power—it has only the power we invest it with. In other words, we build whatever we find within us, and we attract whatever comes to us. All this is regulated by Divine law. A study of this law is the first course of instruction in Tantra. It is this law that regulates our inner agencies which we call intuition.

SRIMAT SACHCHIDANANDA SWAMI.

DR. HYSLOP'S NEW MEDIUM



DR. JAMES H. HYSLOP, head of the American Society for Psychical Research, has discovered, says the *Progressive Thinker*, a medium of the Eusapia Palladion type who produces physical phenomena more wonderful than those attributed to the Italian woman.

This medium, a girl of twenty, whose identity is not disclosed, for the reason, according to Dr. Hyslop, that she is not actuated by mercenary motives, and has no intention of producing the phenomena in public, has been the subject of persistent investigation and experiment for the last two years.

There have been hundreds of sittings under the direction of two physicians of established reputation, who are mentioned by pseudonyms, and Dr. Hyslop himself.

The result of the investigations so far has been to prove that what have been considered by some in the case of Palladino to be supernatural phenomena have been produced by the subject herself while in a state of hysteria.

That the girl is a true hysteric has been demonstrated by exhaustive scientific tests. She develops areas of anaesthesia and hyperaesthesia. Sometimes one side of her body from the larynx down is insensible to pain while the other is in a condition of excited sensibility or hyperaesthesia. Again, and almost in a moment, these conditions are reversed in the right

or left halves of her body. Frequently she is in a cataleptic condition.

Among the phenomena produced by this girl, who is called "Miss Burton" in Dr. Hyslop's report, are many of those common to the professional medium, such as the production of raps, the levitation of heavy tables, playing a tambourine, ringing bells, and so on,

Added to these were some original manifestations. For instance, whereas the girl is not musical and can neither sing nor whistle while in a normal state, when in the trance condition and in the dark singing and whistling are produced simultaneously; the mode of the production of these phenomena has not been explained satisfactorily. Dr. Hyslop says the whistling is that of an expert vaudeville performer, and that if the young woman could produce such sounds in a normal state she could realize a small fortune from her performances.

Another phenomenon is the starting and stopping of a phonograph at will when the machine is placed some distance behind the medium. This always occurred in the dark. It was found that she tied one end of a rope to the machine, while a knot in the other end probably was manipulated under her arm.

The fifth volume of the proceedings of the American Society for Psychical Research, a forthcoming issue which contains some five hundred or six hundred pages, is entirely devoted to a report of this case and its analysis.

Notwithstanding the fact that the investigators explain the physical phenomena, when Dr. Hyslop takes up the question of the mental phenomena exhibited by the same medium he takes to task in advance any or all who may disagree with him

on the question of the spiritistic value of these mental phenomena. These include automatic writing, purporting to be communications from the dead.

Here are some of Hyslop's views and explanations of this singular case :

"The phenomena of this report have the usual superficial claim to being supernormal physical ones, and when I say 'superficial' I do not mean to beg any questions regarding their real character. But they invited the interest and created an obligation in the investigator because they occurred in a private family of good standing. There was no professional background or experience in the case, though this was unfortunately one of the prospects entertained in the development of it. But the first important thing which the investigator had to recognize was the fact that Miss Burton—this not being the real name of the subject—actually believes in herself, though she has borrowed this belief from the convictions of Mrs. Melton, her foster mother, who is undoubtedly sincere in her belief that the phenomena are what they purport to be.

"These two circumstances, the absence of professional antecedents and the sincerity of the belief of the parties concerned, make the case one of extreme psychological interest to start with and exclude the amateur investigator at once from any part in the determination of its character.

"It was not long before Drs. Hamilton and Smyth.—both names are pseudonyms—in their investigations discovered the marks of hysteria in the case and this opened up a rare opportunity for scientific and humane work in this field. They were not slow to accept the situation, and to make their observations to fit the discovery.

"Mr. Myers and Dr. Hodgson held that mediumship was a normal function of human nature. To many hysterical conditions seem to be its cause and explanation. But it may be more proper to regard them as its disease rather than as its essential characteristic. The present case will throw light on that question.

"One thing is clearly indicated by this report. It is the absolute disqualification of the conjurer for experimenting with such cases or for passing judgment upon the phenomena. Had we proceeded with his ideas on the type of phenomena we should never have found traces of hysteria or have been able to study the changes of personality involved.

"The public, both scientific and lay, has accepted too readily the conjurer's point of view and methods in such cases, but I now regard this report as forever shutting out that class of self-constituted authorities and as justifying the policy of wholly ignoring them in the future. Conjurers have their place, but it is not in the investigation of hysterics or phenomena that are associated with them.

"The two physicians who were asked to investigate the case had to come to it with the pre-emption of other views by the strong conviction of the parties that spirits were the agents in the phenomena, and it must be said to their lasting credit that they were neither frightened by this idea into ridiculing the facts nor attracted to it by ready acceptance of its claims. They quickly discovered an interest which lay between the two extremes of faith and skepticism. This was the scientific alternative between fraud and miracle.

"If the subject had been as exacting and as mercenary as Eusapia Palladino investigation even into its hysterical

phenomena would have been impossible, and it would have gone, like all others, by default.

"Hysteria or sub-conscious phenomena of some sort seems to be at the basis of all mediumistic phenomena whatever, whether of the genuine or non-genuine type. When that position is assumed we find phenomena of scientific interest that not only extends the field of humanity, but also discovers an alternative between conscious fraud and the supernormal for explanation of the fact, while it opens the way to the possible discovery that even the supernormal is either conditioned or accompanied by the existence of hysteria in some form during the incipient stages of its development. Such a view would completely alter the terms of the controversy and force the scientific man as well as the layman to approach the problem in a different manner and with less confidence in superficial interpretations, whether they be fraud or spirits.

"Such an approach would save much trouble and bickering, as well as many a failure to settle mooted points. I do not know any case to which this remark will apply more effectively than that of Eusapia Palladino. If the men who essayed to investigate her in this country had first tried to determine whether she was a hysteric or not they would have saved all the foolish discussion that has centered about her phenomena. It would have offered a scientific alternative between fraud and miracle for investigating it and the problem taken out of the hands of mountebanks for its solution.

"The various situations and actions of Miss Burton, when put together collectively, are not capable of any other interpretation by any one who could have witnessed them than hysterical simulation, with occasional vistas of the supernor-

mal, unless she be given credit for unconscious genius at deception that is wholly incompatible with her normal experience.

"On one occasion Miss Burton remarked that she saw lights. We were experimenting to get them. At times they were visible to all of us, but usually they were not seen by Miss Burton. On this occasion she was evidently anaesthetic except above the larynx, and she was probably making the lights with her left hand and did not know it, in spite of her eyes being open and she looking for them as we were.

"Like all other cases the phenomena were of a type where the real or alleged mystery of them was concealed by the darkness, and when we attempted to overcome this handicap we were confronted by hyperaesthesia, which was as effectual in putting an end to experiment as any fear of discovery in fraud could be.

"While darkness made it impossible to observe what was necessary to determine whether independent physical phenomena occurred without controlling the psychic, it did not interfere with the story of her hysterical condition. Indeed it rather tended to help it, because it kept her from knowing what the eyes might have betrayed if the light had been on and her concentration on the phenomena prevented her from knowing what we were investigating in certain tactual actions. It was in this way that I discovered many indications of the hysteria, which I might not have been able to detect in the light.

"The discovery and study of the unconscious associates of the phenomena that purported to be miraculous afforded

an excellent test in the mental states involved in the production of the incidents, and they were often decisive proof of automatism and unconscious action. This discovery was to me of more importance than the proof of physical miracles.

“For the purpose of studying the muscular actions of Miss Burton while any phenomenon was occurring it was necessary to establish some sort of contact with her. For instance, when whistling or singing, which were always, or nearly always, accompanied by the use of a trumpet on the table, we had to assume that she held the trumpet in her hand and did the whistling or singing into it, so as to make the sound appear where it was not, and to ascertain whether there was any evidence that this hypothesis was true or not, I usually held the right hand to diminish the resources at her command for doing the things and to enable me to study sympathetic muscular actions which would betray the use of the left hand for the imagined purpose.

“More than one of us discovered that Miss Burton could actually rise to a standing position without detection while holding her right hand. Apparently also she could lean forward and turn round a considerable distance without the right hand betraying any evidence of it in sympathetic movements. The motor dissociation was one of the remarkable phenomena of the case, a dissociation which none of us has been able to completely duplicate or imitate in our conscious action.

“It seems that the two physicians first endeavoured to exclude the possible chance of confederates. This was done well enough, and as the experiments were made in the office

of one of them it was quickly demonstrated that confederates were not involved in the phenomena. They turned out to be much simpler in method than such an hypothesis implies.

"In one of the early tests a personality called Oma sang in the trumpet while Dr. Hamilton held Miss Burton's right hand and while a handkerchief remained tied over her mouth, tightly and while he (Dr. Hamilton) held his right hand and fingers on the larynx of the medium, noticing that her larynx vibrated with the tones of the voice, though the music seemed, as perhaps it naturally would in the trumpet, to come from several parts of the table. During the same seance she gripped the hands of both physicians, and whistled in the trumpet. The larynx showed the same sympathetic action as the singing.

"Again Dr. Hamilton tied the handkerchief rightly over the medium's mouth, and it was inspected by the others present, finding it so tight as to leave ridges in the face. He then held the right hand; whistling occurred while the tambourine was placed on the table and Dr. Hamilton was asked to catch the hand or fingers that tapped the rim to the music. He still held the right hand, and it was pitch darkness. With the left hand he tried his best to catch the hand of the medium tapping the rim of the tambourine and failed, though a subsequent attempt succeeded at times. Dr. Smyth being skeptical of this inability, tried, and failed to catch the hands or fingers.

"Another more complicated experiment was performed. It was desired that the phonograph be started and stopped at a distance with both hands and feet of the medium held.

After half an hour's experiment this succeeded, but the medium showed increased heart beat from sixty to eighty, and had a sick headache all the next day.

"On one of these occasions lights were seen and the smell of phosphorus noticed. The trance personalities denied that the lights were made with the fingers, but the lights were at times visible to one person and not to others, just as they would be if produced by the fingers. The difference between these and the lights magicians produce was remarked."

Dr. Hyslop describes scances which were employed in trying to take photographs of some of the physical phenomena. Miss Burton consented and so did her alleged spirit controls. The two first flashlights were failures, but caused dangerous shocks to Miss Burton which almost stopped her heart action. Nothing was learned from these two pictures. The trumpet mentioned before was heard to fall on the table just before the second flash.

"The next experiment," the report continues, "showed a most interesting result. Miss Burton was tied to her chair in the trance, her hands supposedly being secure against release. The photograph shows the tambourine in the air above Dr. Smyth's head and her right hand released from its bonds and in the air in the act of throwing the tambourine.

"In another instance they had taken a photograph which showed the tambourine in the air, and they asked to have it repeated while both hands were held, the first having been taken with the left hand free. The parties, Mrs. Milton, the psychic, and the controls, all readily consented. The two hands were held, and when the photograph was developed it

showed the tambourine in the medium's teeth! The flash had evidently been made too quickly for her to flip the tambourine into the air. At least that is the only natural inference to be drawn from the situation.

"Sometimes in these experiments for photographs she was found standing, the sitters not having discovered indication during the experiment that she had arisen, even though while holding her hands, the dissociation of muscular activity had been so perfect. There were several other experiments of the kind, but the detailed record must be consulted for them. They show the same hysterical versatility of adaptation and ingenuity for overcoming difficulties that the medium would not resort to normally.

"Other phenomena connected with the production of lights should be summarized. The experimenter noticed that they could not reproduce the lights by the use of matches or in the ordinary way in which magicians imitate these phenomena. But Dr. Smyth, on one occasion both physicians agreeing that the lights had degenerated into something like those producible by matches, suspected that she might have matches in her mouth, and suddenly seized her and forced her mouth open, finding the saliva saturated with phosphorescent light, and it ran out into her lap. But he did not find a trace of a match in her mouth, and no evidence that anything else had been prepared for the situation. Neither Mrs. Milton nor the medium could account for it.

"But their experiment in levitation of the table revealed the most probable explanation of that phenomenon in the use of crossed knees and lifting with her heel. Though we could not succeed in duplicating this phenomenon with a table that

weighed about half as much as the table used in these experiments the method is so plausible that we must allow it a consideration, especially in the light of the anaesthesia of the medium, making her immune to pain, and the increased muscular power revealed by the dynamometer.

"On one occasion I was astonished to find Miss Burton standing, she having arisen while I held her right hand and arm, and yet betrayed no sympathetic action in that arm in spite of the necessary actions and movements in rising. The secret of this dissociation of motor actions was never clearly discovered. It may have been due to the effects of local or zonal anaesthesias, which might have produced muscular lethargy to such an extent that actions in one part of the body would not be connected with or transmitted to other parts.

"On these occasions, when holding both hands, I found that the jerks were simultaneous and exactly similar in each hand, and this whether anything subsequently occurred or not. Also at times I had reason to believe from slight movements of a jerking type in the body when the hand I held jerked that they were not attempts at 'trickery.' They proved to be automatic convulsions without any significance to the hypothesis of attempts to play tricks.

"The fact is that it was in the discovery of these sympathetic automatisms that I got the first suggestion that the subconsciousness was as 'honest' as we found the normal consciousness to be. I have already indicated that normally Miss Burton is a perfectly honest young woman, and that not the slightest suspicion can be entertained about her in this respect. If readers cannot make this assumption in the case they must personally investigate her.

"The private character of the case, the mode of origin of the phenomena, the diffidence of Miss Burton, the absence of any claims on her part, the shock she felt when she discovered through the testimony of others that she herself was doing what they supposed was spiritistic—that is, independently produced—the conversion of her relatives, who first thought she was trying to deceive them ; her previous habits of life, and a thousand incidents which cannot be narrated here, to say nothing of the uniform conviction of all who know her, are evidence that we do not have to assume any dishonesty in the girl normally.

"Besides the evidence that she is in a trance, as indicated by severe tests for anaesthesia, show that we do not have to reckon with the normal consciousness in the phenomena. We assumed that subconsciously Miss Burton was doing things that purported to be independent physical phenomena, and it was our problem to prove or disprove it while we studied her motor habits in connection with them. The photographs and some other phenomena seemed to prove that the subconscious was playing tricks exactly as a normal person would do in such alleged phenomena, and hence we interpreted the case as one of trance deception.

"We come now to the individual phenomena and the first to be noticed is the whistling and the singing. Sometimes the whistling was alone and sometimes it was simultaneous with singing, as described in the detailed record. The simultaneous singing and whistling presented a problem for all of us, especially as it proposed the use of the physical organs of the larynx and throat for two purposes, assuming that Miss Burton did them herself, and that was the only supposition which any

ordinary explanation would permit. We were to determine whether she or an external reality was responsible for them.

But there was no doubt about the complicity or sympathy of her vocal action in all the whistling and singing which we were able to test in this way, and it is more than probable that the same conditions prevailed when we were not holding our fingers on her larynx. The only question is whether this implied that Miss Burton, the subconscious Miss Burton, did the whistling and singing entirely."

The production of the singing and whistling has not been satisfactorily accounted for. Dr. Hyslop says there are persons who can whistle and sing at the same time. He takes it for granted, however, that Miss Burton herself is responsible for the phenomena. The experimenter considers the production of lights at length and concludes :

"But it was clear that, if the lights were not produced fraudulently or hysterically by means prepared beforehand, they were not independent of Miss Burton's organism. They were undoubtedly connected with her bodily action in some way. The only preparation that would seem reasonable in the case, judging from Miss Burton's normal honesty, would be that she goes into something like a trance and makes the preparation in that condition and hence remembers nothing about it."

Dr. Hyslop tells of the endeavor to find out how the phonograph was stopped :

"We tried it several times, but failed, and then a little later, with her right hand under control, the machine was stopped, when she quickly threw her left hand into mine, and with the same conditions as I have described the phonograph was started and stopped four times again. When it ceased the

fast time I called for the light, and at once there began a vigorous struggle on the part of Miss Burton to get free. I managed to hold her, and when the light was turned up by Mrs. Milton—she and I being the only two present—there on the key of the machine was one of the pieces of rope which usually lies on the table, tied in a knot, and probably put under the armpits for pulling and relaxing it suitably to start and stop the machine.”

The investigator expresses the opinion that the raps were genuine phenomena, occurring independent of Miss Burton's organism.

The mental phenomena in this case include raps, automatic writing, trance personalities, such as Dan Rulland, the principal “guide,” who said he was in the Spanish war, and Black Cloud, and clairvoyant visions. These phenomena are considered at great length.

In estimating the character of these phenomena, Dr. Hyslop considers three hypotheses, namely, fraud, trance deception, and spirits. The physical phenomena he attributes to trance deception, the result of hysteria. He says :

“There are three situations in her phenomena, when the facts prove her automatism. (1) There is the conclusive movement of the hands which we discovered to indicate a change of personality or control. (2) There is the convulsive movement which she herself struggles to control under test condition, these involuntary movements tending to make her do the things herself. (3) There is the performance of acts which she herself observes without being conscious of their initiation.”

He insists that even in the trance, when the deceptions were carried out, she tried to perform the feats honestly. On this point, he says :

"Miss Burton actually exhausted herself at times in the effort to perform the feats 'honestly' in the trance. She was not at all averse to control and resisted her own automatic effort to obtain release from it. All this was evidence, at least so far as it went, in favour of 'honesty' on the part of the trance condition or the subconscious."

In his consideration of the mental phenomena, Dr. Hyslop frees his mind. He says :

"After the description of the case as one of hysteria and after explaining most of the phenomena by hysterical automatism it will seem preposterous even to mention a spiritistic hypothesis in connection with it. Scientific men might wonder why it is given any consideration as an alternative at all. But I shall boldly affirm that such a view involves a misunderstanding of the nature of that theory and its application. I do not hesitate to treat both the ordinary scientific man or skeptic and layman with contempt in regard to it. I am quite ready to challenge him in his own field and to take up the cudgels for such a view where it would even seem preposterous to the most purblind and obstinate skeptic, if I thought there was the slightest excuse for it.

"I do not have any respect whatever for most people's conception of either the affirmative or negative attitude toward this hypothesis. This does not mean that I feel any obligation or even desire to defend it in this case. But it does mean that I regard the ordinary conception of it so foolish that I am quite willing even to be the devil's advocate

for the sake of an argument and for exposing the ignorance and prejudices of the average man in the discussion of this subject. So I simply throw down the gauntlet and challenge any man to deny the possibility of applying a spiritistic theory to explain the facts.

"Whether it be a fact that such an explanation actually applies is another and different question, and may come under notice as such. But after such phenomena as the Society for Psychical Research has collected for the past twenty-five years illustrating the claims of spirit agency as an hypothesis, that possibility is guaranteed whether the fact be proved or not.

"This is perhaps a rather audacious introduction to a calm and critical consideration of the facts in reference to such a view, but I have deemed it best to defy the ordinary skeptic in a situation in which he usually assumes with impunity that he can win his victory without a strike. I am not going to be frightened by the threat of ostracism or contempt on the part of respectable orthodoxy in either science or philosophy. I prefer the opposition of these classes to their respect.

"There is no sane path to the truth in these matters except outside their camp as well as that of the layman, both having the same false conception of the problem and differing only in their attitudes toward it, one being skeptical and the other credulous, and both equally erroneous."

CORRESPONDENCE.



OLD RECOLLECTIONS.

TO THE EDITOR of the *H. S. Magazine*.

SIR,—I have just been reading the June number of your Magazine and the result is that I am induced to write you this letter to touch on one or two points in the Magazine which are of interest to me and which awaken memories.

In the article headed "*Our Spirit friends: Evidence of their Identity*" much mention is made of the medium Mrs. Fairclough-Smith. This lady happens to be a very excellent friend of mine and I have used her mediumship extensively. She is a very first class and very powerful medium and through her I have received my most remarkable experiences in communication with the other world. Many and many an hour have I spent with Mrs. Fairclough-Smith in her little seance room which is fitted up in some measure as a private chapel and in which spiritualism is approached as a very sacred rite and in no spirit of idle curiosity or levity. Mrs. Fairclough-Smith is one of the great spiritual mediums of London and has I know done much excellent work. As late President of the London Spiritual Mission she was in the habit of delivering weekly trance addresses to large audiences on various spiritual themes. Her familiar control who is

known to all her sitters by the name of "White Dove" is one of the finest spirits that it has ever been my privilege to talk to. I know her intimately and she has helped me much. Through her I have been brought into close touch and communication with my guides and with several very high spirits, apart from the constant communion that has been afforded me with departed relatives and friends whose presence has been made very certain to me. From "White Dove" and the other spirits that have been permitted by her to usurp the control during my sittings with Mrs Fairclough Smith, I have listened to the most magnificent Spirit Teachings : through no source, indeed, have I received more elevating and more convincing proofs of the power for good of our unseen spirit friends and of the uplifting character of higher spiritualism than have come to me through this lady-mediumship. When I was in England two years ago I devoted to my sittings with this medium all the time that my guides asked me to, in order that they might give me all the knowledge that they wished to impart to me at that time, and I can assure you that it was an educational period which will always rank with me as one of the most important if not *the* most important of my life. I desire nothing better, nothing more helpful, than to return to the same tutelage. It has made a great difference in my life as I now know exactly where I am and how to harmonise my worldly responsibilities and cares with my spiritualistic leanings and promptings and I shall ever be grateful for the great help that has thus been vouchsafed to me.

During the past year, owing partly to the strain imposed on her by her mediumship, Mrs Fairclough-Smith has, at any rate

for the time being, given up a great deal of this part of her services to mankind and is now devoting herself mainly to therapeutic work. With her husband she is conducting a very up to date and high class bath establishment at 126 Great Portland Street, London, W, known as the Alexandra Therapeutic Institute where is to be had every form of treatment by Hydro-pathy, Electricity, Massage etc. The various treatments are administered by trained nurses and attendants strictly in accordance with Doctors' prescriptions and the whole establishment is absolutely up to date in every respect,* Mrs Faulclough-Smith is, I may mention, herself a certificated Nurse and Masseuse as well as a psychic healer of great experience and ability. For the treatment of mind, body and soul there is probably no house in London which offers greater attractions than 126 Great Portland Street and if you can find space to mention this in your valuable Magazine you will be serving a good cause and showing the way to many who may be glad to follow it.

I was next struck with the extract from the "*Occult Review*" under the heading of "*Aviation in Dreams*," being myself one of those who have often experienced these dreams. To me, indeed, my aviation dreams have been the most interesting of my life and have ever been charged with a deep inner significance. To me, dreams, with rare exceptions, mean nothing and impress me little, but my flying dreams have on the contrary always impressed me greatly and have meant much. Some years ago I used frequently to have the flying dream whereas now it comes to me rarely. The sensation is one of gliding and skimming as stated in the *Occult Review*, and is invariably of a most agreeable nature. The curious part of my experience

is that for many years I could never fly outside the four walls of a room and I consequently always had the feeling of confinement which it was my one desire to break through. The longing of my dreams was to be able to fly in space. Eventually I achieved my desire and I broke through my four walls and was taken to a great height in space and brought straight back again to earth. Thereafter a free flight or free flights in space were vouchsafed to me, but only on one, as far as I remember, or possibly two occasions and for a long time this exhilarating dream has not recurred. When I say that my flying dreams have meant much to me I would explain that to me they have always seemed symbolic, a sort of psychic barometer in fact or a gauge by which I was allowed to measure my psychic development. It may be my fancy or whatever you may choose to call it, but the fact to me remains that it was a very long time before I was able to get away from the confining walls and that my flights in space were coincident with such advance as up to a certain time I was able to make in my psychic development and knowledge. Now that I have achieved flight in space I feel that I have achieved freedom in thought and extended knowledge together with infinite desire to turn to the fullest use the possibilities of such further development as illimitable space opens out to one, the space in which the spirit is free to wander when the body sleeps.

If further progress is by any happy chance to be mine I must now look elsewhere in my dreams for evidence thereof than to the flying dreams which I feel have served their purpose in my life. You will see that my experiences are differ-

ent in many respects to those recorded in Mrs. Ellis's book on which the article in the *Occult Review* is based.

DUDLEY B. MYERS.

Calcutta, July 3, 1911.

THE DEAD MAN FULFILLS HIS PROMISE.

TO THE EDITOR of the *H. S. Magazine*.

SIR,—Babu Adinath Roy, an inhabitant of Machimpur within the jurisdiction of thana Narsingdee, district Dacca, practised as a muktear in the Naraingunj Sub-divisional court, and kept his family at Naraingunj off and on. For upwards of a year he had to suffer from illness and during this time he placed himself under various treatments in different places; but all this having proved unavailing, he, at last, came back to his native place. His illness then began to assume serious proportions and, after having been bedridden for a month, he breathed his last on the 1st of Magh 1312 B. S.

A few days before his death his favourite youngest son, Nagendra Nath Roy, was reading some vernacular Magazine dealing with spiritualism. As Nagendra devoted sometime to the study of spiritualistic literature, his pliant mind was impressed with the descriptions of spiritual phenomena and he soon became a believer in spiritualism. He knew his father's end was drawing near and some unaccountable feeling took possession of his mind. He thought if a man could manifest himself after death, why should not his father be able to do so. He forthwith went to his father's room and asked him, if he would appear before him (Nagendra) after his death. His father said, "you are a foolish boy; can a

man manifest himself after death?" His mother too who was seated by the bedside retorted him in the same manner. But the son was inexorable; he insisted upon his father to make his appearance, whereupon the latter said, "Very well if it be possible for me to do so, I would." After a few days his father died.

Nagendra's maternal uncle's house was at Ekduara, a village 10 or 12 miles off from Machimpur. Nagendra's uncle having had no issue, he inherited all his uncle's properties. A fortnight after his father's Sradh Nagendra went to Ekduara in company with one Kushai Shaik and Rajani Singh, a chowkidar, with a view to realize the rents of these properties. At night they lay down in a thatched room. Nagendra was on the floor of the room with Rajani by his side while Kushai lay on the southern verandah. Nagendra being exhausted with the journey soon fell asleep. While he was sleeping, covering his whole frame with an *endi* wrapper, some indistinct sound struck his ears and all on a sudden he got awake and, on removing the wrapper from his face, found to his great amazement that his father was standing in a bended posture at a distance of about two cubits from him, resting his left hand on a stall near the doorway of the room. The man stared at the face of his favourite son, Nagendra and it appeared that he was making an effort to communicate something to his son, but could not, for some unaccountable reason, utter anything. As soon as Nagendra saw the vision he was overtaken with fear and covered his face with the wrapper. After a while he mustered up his courage and removed the cloth from his face when he found the figure still staring at him, fixed and firm like before. And this time also he covered his face with

the wrapper in fear. When he looked at the apparition for the third time, he observed some change in the expression of its face; it appeared to be somewhat angry and disappointed. Nagendra glanced at his father's face, but could not utter a word, being overwhelmed with fear. Although there was an interview between father and son for two or three minutes, yet there was no exchange of feelings between them. In the twinkling of an eye the apparition seemed to dissolve into the fence near by and vanished, and just then there were heard three violent strokes on the fence.

Now one particular thing to be noted in connection with this incident is that how often in this mundane world we light-heartedly make promises but when the time for fulfilling them comes we forget our responsibility. But, it appears, that with regard to most of the disembodied spirits their sense of responsibility in fulfilling promises is keener and stronger and they somehow or other fulfil them.

I give you my full name and address and I can assure you that you can depend on the truth of the incident stated above.

X. Y. Z.

JULIA'S BUREAU.

TO THE EDITOR of the *H. S. Magazine*.

SIR,—Since the publication of the article "Julia's Bureau" in the September number of the *Hindu Spiritual Magazine*, many are the letters that have come to me from different parts of India, asking me to give detailed information as to how to apply to the Bureau for communicating with the spirits of the departed and enquiring whether I have been able to get the

spirit photograph of my revered father—the renowned Pandit Prem Chandra Tarkavagisha.

As it is not possible to give detailed information by writing letters to all my correspondents, I avail myself of the advantage afforded by the pages of this Magazine to enlighten all enquirers on the above points.

Intending applicants to Julia's Bureau should write to the Secretary to the Bureau at 14, Norfolk Street, Strand, W.C., London, England, for printed copies of the rules of the Bureau, the necessary forms for application, and the book "After Death." This book was, till lately, known as "Letters from Julia". The price of this book is one shilling or twelve annas and the postage three pence or three annas. The price and postage for this book should be sent by money order addressed to the Secretary. Foreign money order forms are available at all Post Offices. The value of the money order should be expressed in shillings and pence. As money order coupons are not forwarded to England, the order for the book should be contained in the letter. The money order commission is three annas. A one-anna postage stamp should be affixed on the letter. The Secretary to Julia's Bureau is an English lady.

A perusal of the book "After Death" is a *sine qua non* for applying to the Bureau for communicating with the spirit of a departed relation. Julia was an American lady journalist. She was a great friend of Mr. W. T. Stead, the founder of the Bureau. After her decease she has written the book through the hand of Mr. Stead who is an automatic writer of repute, and who is the Honorary Secretary to the Bureau. The spirit of Julia is the Directress of the Bureau.

Mr. Stead has to maintain the Bureau at a cost of £3,000 (Rs.45,000) a year. As he is not a rich man, it is expected that the applicant should send a donation of £1 (Rs.15) to the Bureau. This may be sent by money order to the address of the Secretary.

In regard to the other query of my correspondents I regret to say that I have not been able to get the much desired spirit photograph of my departed father. Mr. Edward Wyllie, the medium photographer, sent me a picture which had no resemblance whatever to my father. On my apprizing him of his failure, he wrote to say that he would try again for the picture. But I never heard from him after that. I have since learnt that he is dead. He was not in the best of health after his arrival in England from America.

I now hope to reach my correspondents through the medium of this magazine.

SRIKRISHNA CHATTERJEE,

Kendraparah, July, 1911,

Pleader.

NOTES.



EVERY one thinks others will die except himself or herself. The child is snatched away from the bosom of the loving mother, yet she cannot persuade herself that she would have one day to follow her dear one. A man is dying and the dissolution of his physical body has commenced. Even then he feels that he is as alive as ever. What does all this prove? It establishes the immortality of the soul. When man cannot conceive of death or annihilation, it can mean nothing else than that he will live for ever. So, from this simple, universally-accepted fact, we may realise the grand truth, that during earth life a man occupies a physical shell, and when it is broken, his soul emerges out and continues to exist without it.

But does mere immortality satisfy a man? He has his environments. He may be a father or a brother surrounded by beloved children, wife, brother, sister, to all of whom he is so devotedly attached that he cannot bear even the idea of a long separation from them. So, what is the good of his living after death if he is for ever cut off from their company? Yudhishthira said that he would rather dwell in hell with his brothers than reign in heaven without them. Indeed, a more

dreary and horrible situation cannot be conceived than that one shall continue to live after death through eternity without, however, ever meeting those who were a part and parcel of his life and for whom his heart was weeping. So the mere knowledge of the immortality of the soul cannot make us happy; we must also be assured of another fact, namely, that after we leave this world, we shall be re-united with our beloved ones who have gone before. It is Spiritualism which has not only brought the knowledge of immortality to us but also the truth of our re-union in the other world. It is thus the most blessed gift of God. Bereavement is the greatest calamity that can befall a man. But Spiritualism has proved beyond a shadow of doubt that death is a myth and not only are our dear departed ones not lost but they are only waiting for us in a better and happier world. How infinitely good must God be who has made such a happy arrangement for puny human beings!

WE have to thank "The Two Worlds Publishing Company," 18, Corporation Street, Manchester, for a copy of Mr. Arthur Lillie's "*Spiritualism versus Psychical Research*." We have read it with great interest. A publication like this was very much needed to expose the methods of investigation into Spiritualism by three such leading spirits of the Society for Psychical Research as Professor Sidgwick, Mr. F. W. H. Myers and Mr. Frank Podmore all of whom unfortunately are now dead. They would rather explain many genuine Spiritual phenomena by absurd theories than by attributing them to disembodied spirits. And why? Be-

cause, in their opinion, it was not "respectable" and "scientific" for one to announce himself as a Spiritualist! That is to say, they had not the moral courage to tell the real truth for fear of offending those scientific and literary church men who had contracted a deep-rooted prejudice against spiritualism without knowing anything about it. But they and some others connected with the S. P. R. did something more. According to them, not only all paid mediums were cheats and frauds, but even the Rev. Mr. Stainton Moses, who never made money by giving private or public seances and than whom a more honourable, truthful, intellectual and educated medium the world has not perhaps seen was "simply a trickster!" Indeed, Mr. Podmore, in his work called "Studies of Psychical Research," says that Mr. Moses's messages from the dead were "deliberately concocted" from "obituary notices,"—or "the top-shelf in Dr. Speer's library." And Mr. Myers refers his readers to this work of his friend to see how Spiritualists have been fully exposed!

As regards Mr. Myers, no book has done more to confuse the mind with regard to the simple truths of spiritualism than his great work, *Human Personality*. In it one will find theories laid down and curious words and phrases coined to explain the Spiritual phenomena which remind one of straining gnats and the swallowing of camels. Mr. Lillie has done a great service to the cause of Spiritualism by exposing such learned and utterly incomprehensible expressions as "Subliminal Self," "Supraliminal Consciousness," "Telekinetic Phenomena," "Sub-conscious Self," "Telepathy," etc., which have been freely used by Mr. Myers and others to unravel all

the mysteries of the unseen world. And why ~~were~~ these brought into requisition? Mr. Andrew Lang, in reviewing the work of Sir Oliver Lodge in "T. P's Weekly" as Mr. Lillie points out, gives a valuable hint. The "non-normal knowledge (telepathy and the unconscious self) was invented to evade the notion that the spirits of the dead may communicate with the living." Indeed, this blessed word, telepathy, is very useful, very hard-worked, and very non-explanatory. We freely admit that there are psychic incidents which may happen without the agency of the spirits, but that does not prove that the Spiritualistic theory is a myth. We have no doubt Mr. Lillie's book will be hailed with delight by all genuine Spiritualists. Its price being only 2s 6d, postage 3d, it should be in the hand of every one of them. Its style of writing is trenchant, humourous and sarcastic, and will thus commend itself to many. One of the most entertaining chapters of the book relates to the biography and mediumship of the Rev. Stainton Moses, and we intend to refer to it in a future issue.

IN announcing, in another page, the fact of Prof. Hyslop's discovery of a new medium, we have quoted, in full, the observations of the Professor on the results of his investigations, both for and against the spiritistic theory. We confess we might not have filled so many of our pages with a learned and scholarly discourse which is not expected to interest the general reader so much as the writer himself, but then it serves at least one useful purpose. It will be seen that the Professor, in spite of his best efforts to explain the seemingly inexplicable results in a scientific way, has ultimately

leaned more to the side of spiritism than otherwise. For he concludes his observations thus: "I simply throw down the gauntlet and challenge any man to deny the possibility of applying a spiritistic theory to explain the facts. . . . After such phenomena as the Society for Psychical Research has collected for the past twenty-five years, illustrating the claims of spirit agency as an hypothesis, that possibility is guaranteed whether the fact be proved or not." Again: "I am not going to be frightened by the threat of ostracism or contempt on the part of respectable orthodoxy in either science or philosophy. I prefer the opposition of these classes to their respect." In one place, however, we cannot agree with Dr. Hyslop. He is of opinion that laymen are absolutely disqualified from experimenting with such cases or passing judgment upon the phenomena. We think, however, quite differently.



THEOSOPHY and its creed, as at present understood, has been the object of severe criticism in the Indian press. Indeed, the question has been raised in many quarters as to what particular interest is served by it to justify its existence. "What is Theosophy?"—a correspondent asks in a Bombay paper and thus explains it himself: "It is a tissue of disjointed pieces, of various religions, ignorant superstition, exploded sciences, hobgoblin stories, magic, ritualism and what not? The only authority for hearing it is the President fortified by a number of Mahatmas in unknown regions who would not come down or expose themselves except to the chosen band." Prof. K. Sundararaman, M. A. says: "I would rather be a Christian or an Agnostic than be gulled into the belief of Akasic records,

censor scriptures, etc.” Mr. N. Kesava Aiyangar, B. A., a Fellow of the Theosophical Society, writes a scathing article from Chennapatna, Mysore Province, to a Burma paper in which he says: “I was initiated into the so-called mysteries of Theosophy by Mr. K. Narayanaswamy Aiyar. As the Secretary of a branch society I entered heart and soul into the study of the books on Theosophy and frequently stood on the platform and raised my voice in favour of it. But I was soon disillusioned. . . . I shall be lacking in my duty if I fail to make an attempt to strip the society of its false glitter and to lay it bare in all its naked deformity, etc.”

Is then Theosophy really dwindling in India as in other countries? We say this because the controversy seems to rage very hot in the Madras Presidency itself which was hitherto regarded as the stronghold of Theosophy. In this connection *Mahratta*, the well-known Poona paper, says: “These facts ought to have set the advocates and defenders of Theosophy seriously thinking about the tenets and teachings of this new creed in India. It was naturally expected that Mrs. Besant, the president of the Theosophical Society in India, who has hitherto kept the movement going by preaching specious doctrines, now the dawn of a new religion, anon the advent of an Imperial Mahatma, and next the arrival of a new avatar of Jesus Christ, would not take all this criticism lying down. People thought that learned, ingenious and wily as Mrs. Besant was, she would give a public reply to the charges made against Theosophy. But their expectations have been disappointed, and the attempts made to put Mrs. Besant publicly on the defence

of her society and creed, have been studiously ignored. But Mrs. Besant obviously could not keep her peace of mind at this running fire of criticism, and in the June number of the *Theosophist*, she refers to these attacks. She has not the candour to give a reply in a fair and square manner, but with all her visitations to the higher planes of the Mahatmas and her communion with those 'Divine-Seers,' she tries to cow down her critics by base insinuations against them." The *Mahratta* then makes a quotation from Mrs. Besant, in reply to which it heaps abuses on her which we do not wish to quote.

We refer to this 'matter more in sorrow than anything else. What a tremendous sensation was created in this country when the Theosophical Society was first established! It was because spiritualism, mystic science, etc., formed a part of its curriculum. When the arrival of Madame Blavatsky and Colonel Olcott was first announced in a Bombay paper Babu Shishir Kumar Ghose, who afterwards played an important part in starting the Society in India, wrote to them to know who and what they were. The reply came promptly. Babu Shishir Kumar was told that they had come to teach and learn *Vidya*. On enquiry as to what was meant by *Vidya* the Colonel wrote to Babu Shishir Kumar, "Fie, you, a Hindu, do not know what *Vidya* is? There is only one *Vidya* in the world worthy of study and that is *Yoga Vidya*." Babu Shishir Kumar then went to Bombay, witnessed some occult feats performed by Madame and became one of the first few members of the Society. Indeed, both Madame and the Colonel were received with open arms by the

Hindus, and Theosophy obtained a firm hold of the country from one end to the other. And now we have a well-organized society in our country which is respected everywhere, though not so much for its own usefulness as for the towering personality of Mrs. Annie Besant. The times are out of joint. Spiritualism has made phenomenal progress within the last fifty years. Wonderful results have followed psychical investigations. So what served the requirements of man before does not serve him now. Pet theories now do not appeal to the educated public so much as investigations in the practical field. Instead of justifying, therefore, the present methods of the Theosophical Society Mrs. Besant ought to consider why is it that so many of its sworn friends are dissociating themselves from it. She should mend matters accordingly. Cannot the Theosophical Society open a research department and conduct investigations into the truths of spiritualism? This, we doubt not, will make it more popular than ever it was.

ON the 22nd of June was performed the ceremony of Coronation of King George and Queen Mary—a ceremony almost unique in the present day of advancement in science and higher thoughts, attended by such pomp and pageant, glamour and glitter, as would be impossible to conceive of, either in any other part or age of the world. But it was not the pageant that struck the spiritualists but the intensity of feelings which the ritual brought forth, deeply religious as it was, more in consonance with the Hindu ideas of consecration than to the present-day radicalism in thought and feeling. To us it appears that the hoary fane must have

been occupied by denizens of the spirit world, including the long line of Kings and Queens, Princes and Princesses of England who had crossed over, assembled there on the occasion to bless their descendant. There were times when tears stood forth in the eyes of the Queen so impressed was she; it almost appeared that it was the Unseen and the Eternal which appeared real in their eyes. If any monarch have been brought truly into tune with the Infinite at the solemnity of a Coronation it was surely King George and Queen Mary as they reverently fulfilled all that was required of them. Our humble felicitations and congratulations to Their Majesties on this occasion which never comes twice to any.

A LONDON friend writes as follows: A very kindly note appears on the front page of to-day's (June 30) *Light* with regard to India being the birthplace of occultism. The note is prompted by a perusal of the *Hindu Spiritual Magazine* and *Light* remarks, 'The *Hindu Spiritual Magazine* is justly proud of the fact that India was the birthplace of occultism. The Note goes on to refer to the possibility of tracing to Hindu sources the oracles of Delphi, the mystical practices of the Druids, the miracles of the Churches during the Middle Ages and quotes from the article in the *Hindu Spiritual Magazine* the statement that America, though usually supposed by Europeans to have been discovered by Columbus, was known to the Hindus and that the Red Indians belong to a sort of localised Hinduism and even now practise Hindu Yoga. The statement is said to be new to your contemporary, and the rest of the Note runs as follows: "We cordially endorse the claims of India as the birthplace of much occult knowledge. We owe a great deal to the meditative and introspective attitude of the oriental races, if only as a corrective to the rampant materialism of the Western world."

THE
Hindu Spiritual Magazine.

FOUNDED BY

Shishir Kumar Ghose.

VOL. VI.]

AUGUST, 1911.

[No. 6.

“NEW EVIDENCES IN PSYCHICAL
RESEARCH.”

—:-(X):—

WE have to thank Messrs. William Rider and Son, 164, Aldersgate Street, E. C., London, for a copy of the above publication by Mr. J. Arthur Hill. It contains a record of various remarkable experiences in spiritual phenomena, both of the author and his friends, as well as a selection of a few cases giving an idea of the recent investigations by the Society for Psychical Research, which is generally known as the “S. P. R.” The book is introduced to the public by no less an authority than Sir Oliver Lodge, who, in his introduction, “has pleasure in testifying to the careful and

responsible truthfulness which characterises his (the author's) presentation, and to the unemotional habit of mind with which he regards these phenomena." He also "commends the narrative as well worthy of study, and the discussion of possible explanations as sane and likely to be helpful to many readers." As for ourselves, we must confess, the perusal of the publication has produced a deep impression on us, equally for the convincing nature of the phenomena brought to light by Mr. Hill as also for the inimitable way in which he has dealt with them. We fully agree with Sir Oliver that it should be widely read, not only by Spiritualists, but also by honest sceptics; and we can guarantee that they will be more than amply repaid for spending 3½ shillings for the book and devoting some hours to the study of its pages.

It is now believed by many that all psychic phenomena do not owe their origin to the direct activity and presence of disembodied spirits. Much yet remains to be known about the unseen world. No one can say positively how it is peopled, what its laws are; and whether or not, its denizens have any hand in producing any class of these phenomena. There is no doubt that some of them at least belong to simple clairvoyance, somnambulism, telepathy, crystal vision, transcendental consciousness, alternating personalities and the like. There are then the phenomena of phantasms of the living, apparitions or perceptions of those dying at a distance, to friends or others, witchcraft, reading of sealed letters, mental projections, veridical dreams, some kind of prophecy, etc. They or some of them may prove that the soul of a man can exist independently of his body, but they do not necessarily establish the comforting truth for which

every sane heart hankers, namely, the survival of the man, and the re-union of the dear ones, after death. The chief merit and the absorbing interest of Mr. Hill's book consist in the fact that it teems with phenomena which cannot be explained by any other theory than what is commonly known as Spiritualism.

The author has made his work specially valuable by theorising as little as possible. He has left the phenomena to speak for themselves. He has done well by seeking to explain some of them by the orthodox theories of telepathy, and so forth, with the result that he has at last been driven to confess that they cannot be accounted for in any other way than by attributing them to the departed spirits of human beings. In this way he has been able to prove in a rational and scientific way the fact that man really exists after death and that he retains his individuality completely in his new environments. We shall now quote from his book the report of the proceedings of a spiritualistic seance of a startling character which more or less directly suggest, to quote his words, "that human beings survive the death of their bodies, retaining the memories and loves of earth and communicating at times with those who are left behind."

It was on August 10, 1906, that Mr. Frank Knight, an intimate friend of the author, called on Miss McDonald, a well-known medium, and asked for a second sitting. They were utter strangers to each other, and Mr. Knight, who was a sceptic, kept his identity thoroughly concealed. What happened was almost immediately after related by the latter to the author in the following letter. Notes in square brackets are for the reader's information; round brackets contain

remarks made at the time. It should also be stated that F. K.'s name is Wilfrid Frank Knight, though he rarely uses his Christian name :—

The medium borrowed my watch as before, held it to her forehead, and after some twisting of the features said "I see Henry." [My father's name was Henry. In reply to my inquiry she gave me the following further details.] "He died very suddenly—perhaps accident. Age about 30 to 32. Light brown hair, blue eyes, moustache, short beard. Broad-minded and better developed spiritually than most men passing over."

[My father died very suddenly through the bursting of a blood-vessel. His age was 31. The other details are probably correct.]

When Miss McDonald had reached this stage she slowly put out her hand towards me, her eyes meanwhile being closed. I said "Do you wish to shake hands with me?" To this she replied, in broken English, without any trace of her usual Scotch accent :—

"Yes I always like to shake hands with the sitters of my medium. I was here when you called on Wednesday, but I could not see into your life so I did not attempt to speak. Now I must look around, but first I must tell you that spirit-life is a great reality, and that the spirits on both sides of the grave are alike children of the same great Father.

"Your life is at present all dark and tangled, but a great light is about to come into it, which will be like the rising of a beautiful evening star, and life will be all changed for you."

(Will this happen soon?)

"Yes—even now it is coming, and I am saying all this to prepare your mind for the great light that will soon dawn upon you. But I will now look into your life. When you were a little boy something happened which darkened your life. You were about six years old when some one very nearly related to you passed over, and your life was changed from what it should have been. There was a great financial change, and you could not become a medical man, as you ought to have done. Then when you went to school you were a very shy boy, and had much trouble with your schoolfellows, who did not understand you at all, but by mixing with the world since you have to a great extent thrown this off.

"You will excuse me, please, but I must go forward now to about six or eight months ago. Then a great trouble came into your life, and it became all dark. You were much troubled with business matters."

(Possibly, but there was no financial difficulty.)

"No, no, the trouble is connected with a person."

(Yes.)

"A lady."

(Yes, can you tell me anything about this lady? I should like to hear about her.)

"You would have married her."

(No I should not.)

"I will look again. Lady, 55 to 57 years of age, brown hair, I hear Frederica."

(No.)

"It is Fre. . : something."

(Freda possibly?)

"Yes, yes, Freda, Freda [then in a faint voice] your other name. . . . Katherine, Katherine."

As these words were spoken, Miss McDonald's head fell back a little, her eyes were closed, and she was very pale. She looked very much as if she had fainted, and appeared to be quite unconscious. In a few seconds her lips began to move again, and I detected my own name, Frank. Then louder and more distinctly until it ended in a delighted cry: "Frank! Frank!! Frank!!! Oh, my boy, my boy, my dear, dear boy." With a face shining with delight the medium seized my hand and pressed it in both hers :—

"Oh, my boy, my boy, I am not dead, I am not dead."

Then she began stroking my hands and face and hair, just as my mother used to do when we were talking together at night in her later invalid-days when I sat and chatted by her bedside before going to bed myself. The characteristic action was unmistakable.

"My dear boy, I never thought I could have got so near to you. God bless you, my love."

(Are all the others with you, mother?)

"Yes. All. All. Grandmother and Benjamin—and Benjamin too"

(Do you love me still?)

"Oh, yes, my dear, dear boy; I love you more than I can tell. I wish I could take you into my arms."

(And you know I love you, don't you?)

"I know, I know you do. I never knew until after I died how much you love me."

(Oh, mother, I would give my life to be with you. I am

[Here I broke down. The hands continued their soft stroking of my face and hair, and the voice went on :—]

"Don't grieve, my dear lad, it is all for the best, Frank. God is good, God is so good. I love you, my dear, dear boy, and shall always be with you, and I will write you a little letter with your own hand, when you get home. My dear love to Janet—Janet and Herbert—and Herbert."

(Are you satisfied with us, and the lives we are living?)

"Yes."

(Am I to continue to keep my house on, and live as I am doing?)

"Yes, at present."

(Have you any special message for me?)

"God bless you, my dear, dear boy. God bless you. I shall be often with you."

The last words were very faint, and then, as they finished, the medium fell back in her chair, apparently unconscious. Soon, she began to come round with a series of twitchings, eventually opening her eyes and rubbing them.

"Do you feel all right?" I asked.

"Yes, right now, thank you. But I am sure I have been controlled by some other spirit as well as 'Sunbeam.' Did 'Sunbeam' speak to you?"

I gathered that she referred to the control with the broken English. Miss McDonald confirmed this, and said that it was a rare thing for "Sunbeam" to allow a strange spirit to control. Miss McDonald assured me that she had no consciousness of what had passed. I told her something of what had happened, and expressed myself satisfied with

the sitting. We were leaving the room together, when Miss McDonald said :—

“Just wait a moment, I believe your grandmother is in the room. She is a little lady. Stoops rather. Was very active, while in the flesh. Wore a cap, and had brown hair in front, but I can see a little white behind. She had bright blue eyes, and her message to you is: ‘I’m not old any more, Frank!’”

This ended the sitting.

[Notes on the details, by F. K.]

It is true that I was “about six years old” when some one nearly related to me (my father) passed over. The remarks about my shyness as a boy, and the painful time I had at school, are specially applicable. I had to be taken away from the school, to prevent breakdown in health—the incipient illness being caused by the roughness of boarding school life acting on a too sensitive organization.

The trouble “six or eight months ago” was, no doubt, my mother’s death, which had occurred on Dec. 13, 1905—*i.e.* eight months previous to the sitting. She had been an invalid for many years, and the relations between us had been exceptionally intimate and tender. Her death truly left my life a blank. My brother and sister are married, and I live alone, so far as relatives are concerned.

My mother’s age at death was 57. Name, Freda Katherine, as given by the control. Hair brown.

“Benjamin” was my uncle—mother’s brother—who lived with us until his death in 1903.

Janet and Herbert are the names of my sister and brother.

I never told the medium where I came from, and at the first sitting she did not know my name. Naturally, I carefully refrained from mentioning any names of relatives, and I hardly think there had been time, between the two sittings, for any satisfactory detective work, even if the medium had succeeded in discovering what town I lived in; down in Yorkshire.

The description of my grandmother is peculiarly accurate as to the hair. She wore a brown *wig*, which did not always stay on quite straight, and sometimes allowed the grey to show. The other details are also correct. A frequent remark of hers was: "I'm an old, old woman, Frank.")

[General comments, by F. K.]

When I entered Miss McDonald's drawing-room, I was an entire disbeliever, not only in "spirit-return" but also in survival. The sitting had a profound effect upon me; and during its progress, at all events, I had not the slightest doubt that I was actually speaking to my dead mother.

The sudden personation was very startling and dramatic, and, with the realistic cry, "Frank, Frank, my boy, my boy," certainly carried me away a little; but I did not lose control of my observing and reasoning faculties, and I am prepared to maintain the accuracy of this record in every essential detail.]

Now if the facts, stated above, are true—and we have no right to take them as otherwise when their correctness is vouched for by a person like Mr. Arthur Hill, whose capacity for discussing the subject of Spiritualism "from a reasonable point of view" and presenting it with "careful and responsible

truthfulness" is testified to by no less an authority than Sir Oliver Lodge—every rational mind is bound to come to the conclusion that the phenomena can be explained only by the spiritualistic theory. And it is with numbers of similar or more startling happenings that the book is replete. Now if it is unwise to form a conclusion in a hurry, it is also folly to reject a statement as untrue simply because it appears to be absurd, even when based on accumulated evidence of an unassailable character. Faraday saw the table rising without the agency of any visible or tangible force yet, when pressed to give his opinion, said, "it *seemed* to rise!"

The experiences of Mr. Frank Knight through the mediumship of Miss McDonald establish the following points. First, the dead mother is not dead at all. Secondly, not only does she live after so-called death, but her love for her children left behind sticks to her in all its fervour. "Frank! Frank!! Frank!!! Oh my boy, my boy, my dear, dear boy,"—in these endearing terms was Mr. Frank Knight addressed by one who purported to be his mother. Thirdly, all the dear departed ones live together in the spirit land. "Are all the others with you, mother?" enquired Mr. F. K. And the reply was, "Yes. All, all. Grandmother and Benjamin—and Benjamin too."

In another communication through another medium, clairvoyant Watson, who knew nothing about Mr. F. K.'s family, the spirit of his mother said that even Nora was with her, this Nora being a sister of Mr. Frank, who died in infancy, in 1875. And not only is Nora with her, said the spirit mother, but, "such a beautiful woman she is now!" So even infants not only survive after death but grow into their full

manhood or womanhood in the spirit world ! Our earth is called "a vale of tears," mainly because of the notion that we shall never again see our beloved ones after they have departed this life. The vale of tears is, however, converted into a veritable smiling land of joy if it is established on incontrovertible evidence that death is a myth and that even a dear child of two months is not lost to us when it dies. Spiritualism claims to have proved this truth conclusively, and hence it is the greatest blessing of God.

MADNESS OR REALITY ?



THE modern science always regards "hallucination" as a sign of insanity. However, there are facts which show otherwise. Madness is closely associated to genius, and great men in all ages had their hallucinations. These should not be taken as forms of insanity, but rather as abnormal development of the psychical faculty. In the following few lines I give a summary of an authentic case which convinced me to be an instance of the latter rather than that of a true form of insanity. I can vouch for the authenticity of the following remarkable event.

It was in 189—that I and my friend, Maulavi A—, were working together in the same Sub-division of an East Bengal District. We were best of chums, and had passed many a happy hour together. I mention this to show that I had an opportunity to know intimately the inmates of his house. He had at that time living with him an uncle-in-law of his whom we shall call "Mir Shahib." Now, he was a quiet sort of fellow, rather of retiring and meditative disposition. He was on the right side of forty then. He was a pious Moslem who said his prayers five times a day with scrupulous precision, and not of the type of that historic firebrand Islamite who parades the streets with the Koran in one hand

and a scimitar in the other. As for 'Versity education he did not pretend to be known as bookful with loads of learned lumber in his head. He was, however, fairly enough educated in the Vernacular, with a smattering of Persian and Urdu, rather with a veneer of English to boot.

Such is the person whom we present before our readers, and who played an important *role* in the event to follow :

One day in August when A—was out on his autumn tour, in the interior Mir Shahib was reported to be missing. After a diligent search, however, he was discovered in a corner of the Railway Station, muttering something to himself. After a deal of persuasion he was brought back to his quarters. But the next morning he was again missing. Soon after he was discovered on the opposite bank of the rivulet weeding grass on the turf, adjoining the bungalow of a European gentleman. On the approach of footsteps he jumped into the water, and was extricated with some difficulty and saved from a watery grave. This time he was put under a strict guard. His vacant looks and incoherent talk pointed to his malady being stark madness. In the meantime intelligence was sent to A—to hasten back to the head quarters. A "hakim" was called for his treatment, who used some violence which the patient resented and his head was clean shaved. On his return, A—sent for the Government Doctor who pronounced the case to be one of insanity. A "kibiraj" was next consulted, and on his prescribing something, the supposed insane patient opened a discussion with him as to the efficacy of the particular drugs prescribed and the diagnosis of his malady. To the astonishment of all the patient began to quote the very texts from the

Sanscrit Ayurvedic books, the *Nidan* and *Susrut*, and he finally exhorted that no human drug or medicine could cure his ailment which, he said, was not an ordinary bodily disease to which flesh is heir to but something worse, a stab in his heart. Of course, though amused, we dismissed his talk as a madman's ravings.

Towards evening a reputed "khondkar" (*ojha*) volunteered his services to exorcise the "*jean*", as he said he was "possessed" by some evil spirit. I shall never forget the scene that followed. The man was welcomed by his patient with such terms as a "cheat", "hypocrite", "thief", and the like; and the bitterest invectives were showered on him, and the poor man hardly had any breathing time, nor could he open his lips, as the "mad-man" went on reviling him with the grossest epithets of abuse. He concluded by recounting the "khondkar's" stock of learning, the *mantras* which he was supposed to know. Then appeared the triumphant looks of the "mad-man" on having exposed the "khondkar" who was fain to leave the place and beat a precipitate retreat followed by the derisive laughter of the patient.

We have all heard of the idiosyncracies and ravings of madmen, but who has ever heard of a madman playing the role of a medico first and of an *ojha* next, and both so successfully. Surely it was not an instance of ordinary madness. When left to himself, Mir Shahib was heard addressing melodious hymns to some invisible person, and every now and then heaved a deep sigh with the exclamation, "*Maiman ko ja*" (O, Maiman! where art thou).

At first he would not say who this Maiman was. He began to talk with the Sub-Registrar, a great Persian scholar, in

chaste Persian and with perfect Irani accents, as if it were his mother tongue. This was the opinion of the local Maulavi, a man of great erudition. I may mention here that Mir Shahib was never reputed to be a Persian scholar and my friend A—, who is himself a most distinguished scholar, was struck dumb with wonder. Mir Shahib was talking Persian, as he said, his beloved loved to talk in that tongue. We can do no better than reproduce below a brief description of this unknown *hourî*, Maiman. He went on saying :—

“ Her complexion is sky blue (*phiroza*), her breath fragrant with the aroma of the choicest and fresh-gathered roses, her gait swan-like and queenly, the rise and fall of her upheaving bosom at every breath she draws, the beauties of her body beaming from underneath her transparent *sari*, the seismic movement of her elaborate swelling buttock keeping time, as it were, in harmony with the sweet music of the tinkling of her jewel-bedecked anklets, as she glides forth and recedes, the radiant glow of her angelic beauty and her ever fascinating smiles illumine the horizon as she approaches, her words are like distilled honey and her voice sweet melody.”

He added, that in his many rambles round India and Burmah, he came across a “Fakir” who took him as a disciple, after a great deal of rebuff and trial. From him Mir Shahib had learnt the art of communicating with the invisible world and its unknown denizens. It was there that he chanced to meet Maiman, sweet Mainian, at the altar of whose love he was ready to sacrifice himself. It was the other day that bewitched by her wily tricks he forgot to take the necessary precautions so that she could not leave him without his

permission, and seizing this opportunity she had suddenly given him the slip, and with her evanescent shape had gone away from his memory the couplet of incantations, and this had so far upset him that he was taken to be *non compos mentis*. His words had such a pathetic ring of sincerity in them that none could disbelieve his words.

He then requested A—to get a copy of “Hifzal Bahar” and have it read out to him. It was late till next morning that the book was got, as it had to be procured from elsewhere. Till then he continued as before, and when at last it was read out to him, Mir Shahib fell into a swoon. He was in that state the whole night, and when he awoke the next morning, he was again his former self, as sound in both body and mind as ever, and no trace of the recent malady was left. Neither did he ever afterwards allude to it nor did anybody else.

CHARU CHANDRA MITRA,
Munsif.

HATHA-YOGA.



[VIII.]

PRACTICES FOR THE PURIFICATION OF THE BODY AND MIND.

THERE are other categorical imperative exercises in connection with the practice of *Hatha-Yoga*. *Saucha* or purification and other obligations prescribed in the works on *Yoga* are necessary even for the ordinary house-holders. *Saucha* is necessary for bodily cleanliness which is indispensable for the maintenance of our health. The followers of *Hatha-Yoga* do not remain satisfied with mere washing of the external part of the body; for the interior parts, even the viscera, must also be rendered clean. The *Shat-karma* or sixfold imperatives for purification are therefore recommended in the *yoga shastras*. The text runs thus :—

Dhauterbasti thathha Netih
Loukiki Tratakam thathha
Kapalbhatischaitani
Shatkarmanei Shamacharet

The *Shat Karma*, therefore, are :—

(1) *Dhauti*, (2) *Basti*, (3) *Neti*, (4) *Nautik*, (5) *Tratakam* and (6) *Kapalabhati*.*

* They are variously sub-divided by "Gheranda Samhita," the "Nirrottar Tantra," the "Adya Yamal," the "Brahma Yamal," the "Giraha Yamal," the "Rudra Yamal," the "Siva Samhita" and other Tantra.

Dhauti means washing, but not of course the external parts of our body. *Dhauti* is washing of some internal parts having special names according to the names of the particular parts of the body to which it is applied. These may be enumerated :—(1) *Antardhauti* or washing of the intestines, (2) *Dantadhauti* or washing of the teeth; (3) *Hridhdhauti* or washing of the gullet and stomach and (4) *Mula-shodha* or washing of the rectum.

Antardhauti is performed in four different ways viz., (a) By contracting the mouth in the form of a crow's bill and drawing in a full draft of air into the intestines, where it is retained for a time and then thrown out. As wind is the means of washing in this case, it is called *Vatsara*. (b) By drinking a large quantity of water, up to the throat, and then forcing it down so as to expel it by the lower orifice. They are called *varisara*. (c) By stopping the breath and then striking the navel a hundred times against the vertebral column. This is called *Agnisara*. (d) By taking in air through the mouth contracted in the form of a crow's bill, retaining it in the intestines for an hour and a half and then expelling it through the lower orifice. This is termed *Valiskarana*.

All these require preliminary exercises. Constant exercise with due care and attention is the means of obtaining success in all these processes.

Dental washing includes the purification of teeth, the tongue, the two ears, and the foramen on the crown of the head. For the purification of teeth, the *yogi* should use a powder made of catechu and clean earth. Mouth should be thoroughly cleansed with fingers; for this purpose, index

finger, middle finger and ring-finger should be used. The tongue should be scraped down to the uvula. This process renders the mouth and pharynx clean and free from the slimy mucuous which is profusely exuded in this locality and creates much impurity all along the intestinal canal. •

Our ears are also the subject of harbouring impurities of various sorts. Advice is given in the text to keep the internal part of the ear clean, so also foramen on the crown of the head. The purification of the gullet and stomach can be effected in three ways:—1st by passing the tender leaf-shoot of a plantain or a turmeric plant or a soft cane through the mouth into the stomach, and, then shaking it and drawing it out. This process is called *Danda-Dhauti*. Secondly, by drinking a large quantity of water and then vomiting it out. This is called *Vaman Dhauti*; and thirdly by swallowing a strip of cloth three inches wide and fifteen cubits long and then drawing it out. This process is called *Vasadhauti*.

A European gentleman was startled when he witnessed this process of a Hatha-Yogee. The following is the statement given by him in respect of the Dhauti process:—"He (the Yogee) swallowed a small strip of linen in order to cleanse the stomach, and by a tube drew a quantity of water through the anus into the intestines to rinse them. This he performed while sitting in a vessel filled with water to the height of the armpits. It is said that the Fakeer in question, a few days previous to his experiments, took some kind of purgative and subsisted for several days on a coarse milk regimen. On the day of his burial instead of food he slowly swallowed, in the presence of the assembly, a rag of three fingers in

breadth and thirty yards in length, and afterwards extracted it, removing all foreign matters from the stomach, having previously rinsed the bowels in the manner mentioned above. Ridiculous as this operation may appear to the reader, and as it appears, indeed, to me also, yet these artists must of necessity be complete masters of their body and its organism, and possess a more than ordinary power over the muscles. We are scarcely capable of swallowing a somewhat long piece of macaroni if it is not well boiled and moistened with butter, to render it palatable. It is probable, however, that they may have lost the sense of taste, and their neck-muscles may be relaxed to such a degree that the long linen strip does not meet with any resistance in the throat. It is in fact a very common practice with the *Hatha-Yogee*.

I. The purification of the rectum (*Mulasodhan*) is effected by washing the part with water aided by a finger or the stalk of a turmeric plant.

II. The purification of the fundament (*Vasti Shodhan*) is effected by repeatedly contracting the fundament while seated firmly in water up to navel (*Jalvasti*), or on dry land (*sthala vasti*.)

III. *Neti* is the technical name of a thread, which is passed through the nostrils and drawn out of the mouth with a view to purify the nostrils.

IV. *Naulik* is the practice of shaking or swinging the intestines repeatedly from one side to the other. This practice acts as a remedy to several abdominal diseases and promotes appetite.

V. *Trataka* is practised for the purification of the eyes. The process is that the eyes should be fixed on one point,

say, the tip of the nose, without permitting any twinkling until tears flow in abundance. This process is called *Trataka*.

VI. *Kapalabhati*.—Under this head, three sorts of practices are recommended: (1) Drawing the air through the left nostril and expelling it through the right and then reversing the operation and performing it alternately several times. This is called *Vatakrama*. (2) Drawing in water by the nostrils and throwing it out by the mouth. This process is called the *Vyutakrama*; and (3) by sucking up water by the mouth and throwing it out by the nostrils. This is called *Sitakrama*.

There are several such other modes of purification of the body. Some authors, on the other hand, suggest many variations in the rules quoted above. But the processes of these sixfold works as recommended by the "Hatha-Yoga Pradipika" must of course be specially mentioned; as this work is the best authority on this subject.

The processes stated in the "Hatha-Yoga-Pradipika," are described below:—

I. *Dhauti*.—Take a strip of fine linen, 15 cubits in length, and four fingers in breadth, boil it in tepid water. Swallow it gradually, let it remain in the upper part of the alimentary canal and in the stomach for some minutes, and then take it out gradually. In such matters, a preceptor is always eminently helpful.

II. *Vasti*.—Sit in the posture of *utkatasan*, as previously described, in water up to navel region, and then introduce through the anus a reed tube (the hole of which is of a size through which the tip of the little finger may pass,) 4 fingers (about three inches) in length. Contract the

abdomen in such a way that you may be able to pump the water through the tube. Fill the lower part of the abdomen with the water drawn in, and cleanse the intestines. Mere direction described in the book is not sufficient for this practice. A would-be Yogee must be guided by an expert preceptor.

III. *Neti*.—Introduce a spanlong, fine and soft thread into the nostril and draw it through the mouth. Purify both nostrils through this process.

IV. *Trataka*.—Fix the eye on a certain point, gaze at it with all attention, without permitting even a twinkling until tears flow from the eyes in abundance.

V. *Nauli*.—Sit in stooping posture, swing the intestines repeatedly from one side to the other.

VI. *Kapalabhati*.—Take the air through the nostrils and give it out in a manner as is performed in the bellows of an iron-smith.

The advantages derived from these practices are stated below :—

(1) From the influence exerted upon the system by the process of *Dhauti*, asthma, coughs of all varieties, enlargement of the spleen, leprosy and many varieties of phlegmatic distempers are removed.

(2) By the practice of *vasti* process, diseases such as tumor, spleen-enlargement and other abdominal distempers are cured. It acts as an alterative, purifies the whole system, gives tone to the organs, adds lustre to the eye, brightness to the body, and promotes appetite.

(3) *Neti* has direct influence in the nasal region, it removes the diseases of the nose and sympathetically benefits the eye by removing all its impurities, giving lustre

to it and by increasing its power. This process tends to cure several diseases of the head.

(4) *Trataka* removes the diseases of the eye and improves its organic functions.

(5) The *Nauli* process exerts a beneficial influence on the abdomen, it removes dyspepsia, enhances the power of digestion, promotes the appetite, increases the power of absorption and assimilation and thus tends to rightly subserve the function of metabolism which is reckoned to be a most important work of our corporeal system. It gives the *yogee* another advantage by equally distributing the fat throughout the whole system instead of permitting it to be abundantly deposited in the intestines so as to make the belly unnaturally heavy and protuberant to the great detriment of the practice of *yoga*.

(6) *Kapalabhati* removes the phlegmatic disorders of our body.

MUDRAS OR GESTICULATIONS.

The practices prescribed in the *Hatha-Yoga-Shastras* have much to do with our physical body. It is unquestionably true that there is a close relationship between our body and mind. Attention is undeniably a psychical function, but it is influenced and modified through the activities and inactivities of certain muscles of our physical body. Contraction and relaxation of the muscles of our body play an important role in our psychical function. None did realise this truth more forcibly and vividly than the *Hatha-Yogees* of ancient India. Their repeated observations and continuous investigations into this abstruse matter strictly on scientific lines made them realise the truth, that a special training of our particular muscles is necessary to render the process of

concentration of attention easily performed. Thus they at last introduced a system of *yoga* under a new nomenclature: "*Hatha yoga*" different to a certain extent from the system of *Rajayoga*—different though in several practices, but not, in the least, in the main principles.

Among these practices performed with the exercise of our limbs and muscles, *Asanas* have already been described. Next comes the practice of *Mudras* or peculiar postures or gesticulations. An *Asana* or seat is by its very nature connected with the disposition of the lower limbs, whereas, the *Mudras* depend generally upon the motion of the upper limbs. In the Tantric rituals, the technical difference between an *Asana* and a *Mudra* depends upon the organs employed; all symbols produced by twining the fingers or placing the hands in particular positions are recognised as *Mudras*. The *yogees* have also some *Mudras* of the same kind; but in their more important *Mudras*, the distinction is entirely lost sight of, and hands and feet alike come into play to produce the *Asana* as well as the *Mudras*. The great and most remarkably distinctive character of *Mudra* appears, however, to be its connection with the regulation of breath.

The *Gheranda Samhita* describes in all twenty-five *Mudras*, while in the *Hatha-Yoga-Pradipika* we find ten only—such as 1, *Mahamudra*; 2, *Mahabandha*; 3, *Mahavedha*; 4, *Khechari*; 5, *Uddiyana*; 6, *Mulabandha*; 7, *Jalandhara*; 8, *Viparitisankramani*; 9, *Vajroni*; 10, *Shaktichalana*.

"The practices of these *Mudras* tend to ward off decay and death," writes the author of the *Hatha-Yoga-Pradipika*.

* "Mahamudra Mahabandha Mahavedhashcha Khechari
Uddiyanam Mulabandhashcha Bandha jalandharavidha
Karani viparitakhyā Vajroni Shakti chalanam
Idam hi Mudra-dashakam jara-marana nashanam."

The various descriptions of the gesticulations and the advantages derived therefrom, have been mentioned in several works on *Hatha-Yoga*. The following are taken from the *Hatha-Yoga-Pradipika*—a work recognized as authoritative on the point by the modern *Hathi-Yogees*.

1. *Mahamudra*.—Press the perinaeum by the heel of the left foot, extend the right foot and then hold the fingers of the right foot fast by the two hands, close the throat and hold the respiratory wind above it.

The advantage derived from it, has thus been described :—

“As a snake beaten by a staff remains stretched and straight like a staff, so the coiled *Shakti* (breath) suddenly becomes straight, and remains, as if dying in the nostrils. Then the wind should be expired slowly and gradually but not forcibly. The best or the wisest call it *Mahamudra*.

The advantages derived from the practice of *Mahamudra* are numerous ; it tends to purify the blood from the pathogenic bacteria ; thus it may cure Phthisis, Leprosy, and Tumours. Besides all these, it exerts a powerful influence on the digestive organs by giving them special tone and by increasing their activities and thus it helps to promote the appetite which again serves as a cure for all the disorders consequent on indigestion and mal-nutrition.

2. “*Mahavandha*.”—Let the heel of the left foot be placed under the perinaeum, and the right foot on the left thigh, and having drawn in the breath, let the chin be pressed hard on the chest and the wind be held in the cardiac region. After holding the wind as long as you are able, let it be expired

slowly. When the expiration is complete, let the operation be repeated on the right side. It is to be noted here that the breath in the first instance should be drawn by the left nostril.

The practice of "Mahavandha" produces all those benign influences on our body which have already been mentioned in the instance of "Mahamudra."

3. "Mahavadha."—Assuming the posture of Mahavandha, take in the air through both nostrils, hold the air at first in the throat without permitting it to pass upwards or downwards in a manner described in the "Jalandhar bandha." Put the hands evenly straight on the ground, drive the wind slowly downwards. It preserves the body from senile decay and infirmities consequent on old age.

4. "Khechari."—Reverse the tongue, and press it to the hollow of the head and fix the sight at a spot in the middle of the two eye-brows. This is called "Khechari Mudra," it is also termed as "Byoma Chakra." In "Khechari Mudra" reversion of tongue being eminently necessary, the *yogee* who wishes to practise this, is to undergo a minor surgical operation under the tongue in order to sever the front part of the attachment of the tongue with the Genio-hyo-glossi muscles. The front part of this fibrous septum is usually known by the name of *fraenum lingua*. It is thicker behind than in front. It contains some of the fibres of the Genio-hyo-glossi muscles. The tongue can not be adequately reversed to completely shut up the naso-palatine opening, if this attachment is not severed. The operation is very simple and not much painful. It is performed with a sharp knife having a smooth, fine and thin edge. The whole portion should not

be cut at once. Not more than a hair-breadth space should be cut at each operation, and then the place should be rubbed with a powder made of salt (Chloride of Sodium) and pulv. Myrobalans. Repeat the operation once in a week and continue it for six months. This operation makes the tongue free to serve the purpose.

The advantages derived from it are too numerous to be mentioned. Most remarkable among them are its effects as antidotes to various poisons such as snake-poisons and poisons of pathogenic germs which destroy the human life ; it promotes vitality and gives strength to our body, keeps it fresh and bright, and wards off the causes of infirmity and senile decay. It is a panacea to numerous disorders to which our body is susceptible. Besides all these, it tends to destroy the tendency to evil propensities and thus imparts a high moral tone to our ethical, intellectual and spiritual nature.

5. "Uddiyana-bandha."—Let the wind fly upwards through the *Shushanna* vessel from the right side of the body above the navel. It wards off the causes of decay of our body and maintains strength both bodily and mental up to the last day of our life.

6. "Mulabandha."—Press the heel against the perinaeum, contract the anus and direct the Apan wind forcibly upwards. It removes habitual costiveness and several other disorders originated in the lower part of the small intestines, and enhances the digestive power. Its psychical effect is displayed by straightening the "Kundalini" which when roused up, rouses up the power of intellect which generally lies dormant.

7. "Jalandhar-bandha."—Contract the throat, and press the chin hard on the chest, confine the wind in the throat,

permit it not to pass upwards or downwards ; remain in this posture as long as you can ; and then give out the wind slowly through both nostrils. The effect is nearly similar to those described above.

8. "Viparita-karini."—Place the sun (expiratory air) above, just below the hard palate, and the moon (inspiratory air) below just above the navel. This also, as in the case of other varieties of "mudras," requires the instructions and guidance of the preceptor. It promotes hunger and removes all those diseases originated from acute and chronic dyspepsia.

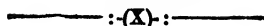
9. "Vajroli."—This form is practised to hold up certain secretion which is considered to be vital, and loss of which makes our life shortened and miserable. Its process should not be described to the general readers.

10. "Sakti Chalani."—Assuming the Vajrasan-posture, let the feet be held firm by the hands and the anus be pressed by the heels and then putting the air in motion by the bellows of the chest let it be suddenly stopped, and, contracting the forehead let the wind be directed that way for two *mulhurtas* and when it comes to the "susumna" vessel, stop it at once. This is called the "shakti chalani mudra," because this process tends to transmit energy all through the body. All the organs, vessels, and minute tissues and even the microscopic cells of our body may be rendered energised, when this process is duly performed.

Mere description is in no way sufficient to give a clear idea as to the assuming of these postures. These are inscrutable and require the repeated guidances of the expert spiritual preceptor. There is no doubt that these practices of the Hatha-Yoga system gives the *Yogee* wonderful occult powers which may appear marvellously supernatural to the ordinary mortals. But these practices are difficult on all sides.

RASICK MOHAN BIDYABHUSAN.

OCCULTISM.



CHAPTER IV.

MESMERISM and CLAIRVOYANCE.

Dr. John Bovee Dodds :

This gentleman was a mesmerist of the United States, and a celebrated one in his time, about two decades ago, and we cannot do better than quote his words :

“Take any person by the hand in the presence of any other person, or before a hundred, if you please, place the ball of your thumb on the back of his hand an inch above the knuckle of the ring finger, between it and the wrist. Your thumb will then be resting firmly on the ULNAR NERVE, which spreads its branches to the ring and little finger.

“Let the subject place his eyes on your own as soon as you take his hand. With a full determination to influence him, return his gaze a half minute or more. Tell him to close his eyes then, and when he has done so, press the eyelids down gently with your finger, using the hand which is free. Now place this hand on the top of his head, letting the thumb rest on his forehead just above the nose, bearing partially downwards, still keeping your other thumb on the ULNAR NERVE. Now tell him in a resolute manner ‘YOU CANNOT OPEN YOUR EYES,’

"If he should succeed, try him two or three times more, pressing down his eyelids as before. If you cannot by your will power hold his eyes shut or produce any effect, then close the experiment.

"A much better method is that of pressing your thumb on the MEDIAN NERVE. . . Let the operator and subject sit face to face, the subject being seated a little lower than the operator. Now supposing yourself to be the operator, you will take the left hand of your subject in your right, and his right hand in your left, placing the ball of your thumb in the centre of the upper part of the palm of his hand, near where it joins the wrist, and near the root of the thumb; the subject holding his palms upward while your thumbs are in the position described, and your fingers clasped over the back of his hands. Each of your thumbs is now pressing against the MEDIAN NERVES, the second of the brachial plexus, and compound nerve having the power of both motion and sensation.

"Now lean a little forward and fix your gaze firmly upon the eyes of the subject, with a determination in your mind to control and bring him into the mesmeric state, the subject returning the gaze placidly and with a fixed desire to pass into the mesmeric sleep. The subject should be entirely tranquil and passive in mind, and as quiet and easy in body as possible, and in no case should he mentally resist the influence of the operator.

"The method of establishing the communication, as it is called, through the medium of the Median Nerve, is *the very best method known*, as it enables you to bring your influence to bear upon the brain at once, as the examination of the nerve in a physiological state will convince you.

"Another method of uniting the hands is to place balls of your thumbs against those of your subject, and then clasping your finger tips over the lower part of his thumbs; then your fingers will be resting on the upturned palms of the subject and partly on the Median Nerve.

"In this method avoid bending the thumbs of the subject back far enough to cause pain or inconvenience. Of course it is as necessary to establish the gaze in this second as in the first, the gaze being an important feature at all times."

Then you may follow any of the usual methods, but with regard to passes he gives certain instructions which ought also to be quoted:— •

"The downward motion of the hands should be made slowly, or the effect will be much retarded. At the end of each pass throw your hands outwardly from the subject and shake them a few times slightly as if flinging something off from the tips of your fingers. This is to break the connection.

"It may also be accomplished by rubbing your thumb quickly across your finger tips (as we do, when performing *Sandhyavandan*, in *Karanyasa*), and still more easily by simply shutting your hands quickly, keeping your fingers clasped against your palms."

Then with regard to raising the hands after making a pass for another pass, he says:—

" . . . clasp your fingers tightly to your palms and raise them as you like." He gives yet another method for the same: " . . . the other way is to throw your hands still further after breaking the connection, and raise them by des-

cribing an arc several feet from the sides of the subject, or if held closed, let them be brought up a little behind the subject, in order to avoid the necessity of turning the palm outwards." Then he tells us that if we get tired during the process of making the passes, we should rest ourselves by ceasing to make them, and take up the connection of the hands as at the beginning; or if we can, we may connect one hand with the subject's, and continue making the passes with the other, and then change. Any way, we are to avoid tiring ourselves by unusual effort in our manipulations.

He then describes the signs of the onset of hypnosis thus :

"This first symptom which indicates your progress in mesmerising the subject is the decrease in the temperature of his hands. You will perceive that the extremities of his thumbs and fingers become cold, and very likely moist also. Another infallible sign that the subject is entering the desired state is a peculiar dropping of the eyelids, more particularly noticeable when the passes are made directly in front of them. They will gradually droop lower and lower until they close beyond the power of the subject to open them. Sometimes persons enter the mesmeric state without closure of the eyes at all, but the coolness of the extremities is always present so far as we have been able to judge.

"Should the hands become warm again during the sitting or the eyes lose their sleepy expression and get wide awake, it will be best to end the sitting at once and throw off the fluid from the subject's system, as you will not be likely to make any further progress at that time.

"It will be much easier to bring your subject up to the same point at a future sitting, for it seems to be a principle in

magnetism ~~that~~ progress made at any sitting is readily attained ever after, and by making a little progress at each sitting (which should never exceed 30 or 40 minutes) a complete state of coma may be induced after ten, fifteen, or even a hundred trials."

Dr. Braun's Methods :

"Put your patient in a comfortable sitting position. Then let him hold some bright object before his eyes, about ten or twelve inches away, in such a manner that the object is a little above his eyes. Tell him to look at it steadily whilst you talk to him. If no suitable object is at hand, he may look at your, or his, index finger held up before him, or into your eyes. Tell him to relax all strain or tension, and make himself as passive to you as possible. He must himself desire to be hypnotised, he must think of sleep and wish to go to sleep. After he has looked for some moments, you may suggest that his eyes are growing tired and that he will soon go to sleep. Talk in a monotone to him at first, but make your assertions positively and firmly. Say 'Your eyes look tired ; the lids are beginning to close. They feel constantly heavier, heavier, heavier. You cannot keep awake. You are tired ; rest, therefore, rest. You want to sleep, sleep, sleep.' Say the last word in an impressive tone

"While speaking to the patient you should always WILL HIM TO OBEY YOU. After he is readily asleep you may tell him that he may open his eyes, but can see nothing except what you wish him to see. Inform him that he will wake up when you snap your fingers and say 'All right'. Do not tell your patient 'I want you to get healed ; I want you to do so and so,' but make him believe in his own power to cure himself. In

the case of cancer, tumours, etc., tell him to command the life forces, to disperse and carry out of the system the abnormal growths or wasted tissues and deposit new ones where such are needed."

Professor Dutton's Method :—

This great man's method is more in consonance with HINDU tantricism than any thing I have got acquainted with during nearly a decade of investigation. Some how or other Prof. Dutton has grasped or stumbled on the great idea underlying the *Asirvada* ceremony of us, Brahmans. To use this method, the patient is not needed to be present with the physician. He may be miles away or, for the matter of that, be in the other hemisphere, but his cure is as certain as if he were being personally mesmerised, and perhaps, it is doubly sure. If you mesmerise a person, and give him the requisite suggestions for the cure, only your SUBLIMINAL MIND and the patient's alone are brought into action. But *Sriyut* Dutton, as we may henceforth call him for his innovation, has introduced into the science the simultaneous action of a number of minds, of course SUBLIMINAL. This is his method. He mesmerises a number of people by the disc. or revolving mirror. These are then commanded to direct their SUBLIMINAL MINDS towards the cure of the patient.

La Motte Sage's Method :

La Motte Sage, who has been initiated into the secrets of Occidental Occultism under the same Guru as ourselves, has several methods of which the following is worth noting:

"In hypnotising, when the patient is IN A lying position, the operator may have the patient look at the glass ball or at

some bright object the same as in the sitting posture, or he may dispense with this process and commence with his passes and suggestions at once.

"Place the fingers of the left hand on the top of the head, let the thumb rest near the centre of the forehead above the eyebrow, now place the fingers of the right hand over the temple and those of right at the centre of the forehead. Now move thumb of left hand from forehead out over patient's temple, keeping just above the eyebrow. While the thumb of left hand is thus moving, the thumb of the right hand should be brought down the patient's forehead and down the nose to the bridge of the nose or a little farther, then repeat process, always moving the two thumbs at the same time, giving the suggestions of 'Sleep-Sleepy-Sound asleep,' etc. After this has been continued for some time the operator may hold his hand and repeat sleep formula already explained; also the operator may rise and make passes over the subject without contact."

Conversion of Sleep into Trance :

This is a simple thing easily accomplished by any one. Our brother above alluded to has given us a good method for this purpose which we cannot do better than quote :—

"Go up to the sleeper quietly and make a few passes over his face without contact, that is, commencing at the top of his head, holding your fingers slightly curved, about three-fourths of an inch from the patient. Move your hand slowly from the top of his head down over his face until you reach the region of his heart, then repeat the process, being very careful at no time to touch the patient with your finger. After making two or three passes, say

in a very low tone, 'Sleep, sleepy, you are sound asleep.' After continuing this for a few minutes put your hand gently on the subject's forehead and quit making passes. Give suggestions as previously directed, and later on, ask the subject some question, to find out if he is really in a state of hypnosis."

Dr. Flower's Method :

Dr. Flower uses the Numerical Method I have already given in connection with another gentleman's method, but we will give it again in a condensed form. The subject is asked to look into the operator's face straight while the operator begins to count slowly, drearily and monotonously, 1, 2, 3, 4, 5, etc., and at each number the subject is to shut his eyes and open them before another number is called. This method is very useful for refractory subjects.

Induction At Distance :

When you have, by means of *Pranayama* or otherwise, attained perfect concentration of attention and can call up the vision of any one far away from you, you may induce sleep in the person whose image you have called into being in your *Chidakasa* (or mental space), by the same means as you would use were he in front of you. You may suggest him to sleep, or hypnotise him or mesmerise him, as you please. The only thing required for the success of such a wonderful thing is that you must have confidence in yourself and that you must conjure up a perfect picture of the subject to yourself. Verily, *Pranayama* places you on the throne of God.

Professor Bernheim's method :

One of the greatest of the Nancy School founded by Liebault, this professor after winning the confidence of his patient, tells him :

“Look at me, and think of nothing but sleep. • Your eyelids begin to feel heavy, your eyes are tired. They begin to wink, they are getting moist, you cannot see distinctly. They are closed.’ Some patients close their eyes and are asleep immediately. With others, I have to repeat, lay more stress upon what I say, and even make gestures. It makes little difference what sort of a gesture is made. I hold two fingers of my right hand before the patient’s eyes and ask him to look at them, or pass both hands several times before his eyes, or persuade him to fix his eyes upon mine, endeavouring at the same time to concentrate his attention upon the idea of sleep. The patient is put to sleep by means of suggestion; that is, by making the idea of sleep penetrate his mind. He is treated by means of suggestion; that is, by making the idea of cure penetrate the mind.

“The subject being hypnotised, M. Liebault’s method consists in affirming in a loud voice the disappearance of his symptoms.

“We try to make him believe that these symptoms no longer exist or that they will disappear, the pains will vanish; that the feeling will come back to his limbs; that the muscular strength will increase, that his appetite will soon come back. We profit by the special psychical receptivity created by the hypnosis, by the cerebral docility, by the exalted idio-motor, the idio-sensitive, idio-sensorial reflex activity,

in order to provoke useful reflexes, to persuade the brain to do what it can to transform the accepted idea into reality.

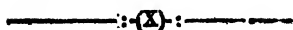
“ The whole system of magnetic medicine is only the medicine of the imagination ; the imagination is put into such a condition by the hypnosis that it cannot escape from the suggestion.”

(To be continued.)

Vizagapatam.

UPPUDI S. SURYA PRAKAS RAO.

THEORY AND PRACTICE OF TANTRA.



XI.

TEACHINGS OF TANTRA—FIRST COURSE—*Contd.*

LAW in the concrete is virtually the abstract in it. This law, in so far as it is applicable to the sense-part of the universe, is a partial view of it, while a wider survey would show that law itself is essentially spiritual. This universe is therefore a standing miracle—a direct and continued influence exerted by the supernatural on the natural. All physical laws are therefore laws of effect, while all divine laws are laws of cause. What is prescribed in Tantra is no new revelation, but simply an adequate conception of the influence of supernatural on what is natural. It deals with the realization of the true essence of spirituality, or in other words, the right conditions of what is spiritual. We all know pretty well that few things are less understood than the conditions of the spiritual life. But these conditions can be fully realized through simple receptivity. And they are so simple that ordinarily we will not act upon them. It is deific life alone that is conscious of such receptivity.

Our past sages have all agreed that within every physical force there is a corresponding ethereal force; and similarly within every physical organism there is a spiritual cause.

In a word, what is physical is but the materialized expression of what is spiritual. The law of correspondence between the spiritual and the material things is necessarily exact in its workings. We have therefore reasons to believe that he who is in the mood of cheerfulness attracts to him the elements of success, while he who is in the mood of gloom attracts to him gloomy things—the elements of failure. The law of attraction thus works universally on every plane of action, and we attract, as a rule, whatever we earnestly desire or expect. But the condition is that we must live in the realization of this law of attraction, and we are then sure to become a magnet to attract to ourselves a continual supply of whatsoever things we desire. If we hold ourselves in the thought of poverty, the chances are that we will remain in poverty. And, similarly, if we hold ourselves, whatever present conditions may be, continually in the thought of godliness, we set into operation such forces as will sooner or later bring us into saintly conditions. Here, true godliness is, in a sense, the same as true wisdom.

It is true wisdom that enables us to know the right relations of all things. By knowledge of right relations we mean the realization of the Divine law as the infinite source of all things. One who has come into this higher realization will find in him a tranquil spirit born of a higher faith, and there will arise the consciousness that Divine Energy is within the reach of all. At this stage, the Vedic or Tantrik truths will be revealed to him through inspiration, and gradually he will realize that he has become a magnet to attract peace from all sources.

Now, let us, for a moment, direct our attention to the life of Ramprosad or Ramkrishna. The secret of the highest power, either of them had, is simply the uniting of the outer agencies of expression with the Divine Energy that works from within. The former opened himself to the highest inspiration and succeeded in letting the Divine Energy within pour forth in the spirit of song. Thus came to him a power of song so enchanting and so enrapturing that its influence upon the mass became irresistible. Similarly, the latter realised the Divine law and was thus able to interpret rightly the Vedic truths and rendered them impressive by quoting illustrations from physical laws. Although such examples are too numerous to cite here, the life of Kashiram Bachashpati is worth a serious study in this connection. A certain indefinable something got into his writings as if through inspirations. His commentaries on *Smriti* were as inspired as those of Sankaracharya on Vedanta philosophy. The point for consideration is that true wisdom is the outcome of the realization of the Divine Law. Divine Energy never prospers any man but the man himself prospers, because he opens himself to the Divine Energy and lives in harmony with the Divine law.

Now, to return to the aim of this course, that is to say, to enlighten the reader on the recognition and practical uses of Divine Law. The secret of recognizing the Divine Law lies in the secret of air. There is more subtle force in the air than in the electricity ; and we must apply this force to our use by drawing it into our system in various ways prescribed in Tantra. The easiest one is commonly designated *Nyasa*. The main factor in this process is attentive concentration. Let us sit up

erect and close our eyes so that there may be less to distract our attention. We must then project our magnetism upon the whole space of body from head to foot by slowly touching with hands, the fingers being so spread as to be at ease. As regards the position of the hands, we must keep them, side by side, palms facing the forehead; we must then bring them down past the face, chest and abdomen to the knees. This must take a minute or so. Touching at each joint of the body during the process is absolutely necessary. It must always be borne in mind that when the hands reach the knees, we must shake them as if we completed the process. During each process, let it be our care to make the seed-word "Om"—pronouncing it "A—U—M"—an audible accompaniment to it. When the hands touch the forehead, the air must be inhaled; and when they are brought down past the forehead, the air should be held; and when they reach the navel, the air should be exhaled; and the exhalation must be completed when they reach the knees. We must repeat this process three times at a stretch; and this operation must be carried out once in a fortnight at the least. If it so happens that this process does not prove satisfactory at all to the operator, he must then affirm, firmly believe, and expect that it is the only agency that will lead him to something better.

As a rule, we must first surround, own, and live in, these things in mind, or what is technically called imagination. All so-called imaginings are realities and forces of unseen element. In a word, absolute dogmatic faith is the only law of true success—the elementary Divine Law; and we are required to focus and direct the awakened interior forces so that they may carry our success. As we come

into the possession of powers of the interior forces, we are sure to find in us a centre so strong that instead of seeking elsewhere we can draw to us such conditions as we desire. We must then hold to this centre so that outside agencies may change into agencies that make for success.

Let us assume, and materially speaking it is true, that we possess our wealth through outside agencies, but as a matter of fact we are, on the contrary, completely possessed by it. The reason is not far to seek. The moment we possess our wealth, it becomes the host and not the guest; and we at once forget that we will not be able to take even the smallest particle of our accumulations with us at the time of our entering upon the other form of life, quite naked and destitute. The realized powers of the mind are the real and eternal possessions, but strangely enough they find no place in the lives of the majority of people. It is an open secret that there is a source within from which we can put forth a power to secure a sufficient supply for all our needs. Material accumulations are meant for those who can not realize this source.

It must, at the same time, be borne in mind, that material body is inseparably connected with the mental organization. When the material fabric ceases to exist, mental activity naturally ceases with it. And we know pretty well that through material substratum, mental organism acquires a conscious existence. But the correlations of material body and mental organism do not involve their identity. According to Tantra, individual consciousness continues without the material tissue; and shapes are given to the conception of mental organism. It is therefore obvious that the mental is but the counterpart of the material.

The fact to note at present is that many men would have their highest mental activity, if they knew when to begin and when to make an end. As soon as this knowledge is attained the subconscious mind becomes awakened to its conscious state. In this respect, Tantra gives a fully comprehensive⁴ view of the whole field of mental organism. The Tantrik rites are but a step towards acquiring knowledge of the several functions of the mental organization; while, this knowledge hinges on the opening of the spiritual sense, or in other words, the opening of ourselves to the highest inspiration. Each form of Tantrik ceremony carries a lesson to set into operation the mind-force, and suggests means for living in harmony with the Divine laws and forces. Now, the question is "how to set the mind-force in operation." It is concentration by which the mind-force grows in power and is set into operation. The mind then becomes a tremendous battery of force. According to Tantra, concentration should be first directed to ethereal vibration produced by the sound of the seed-word "Om". It would then be easy to concentrate upon the nerve-currents so that we may have an idea of the mental organization, and, necessarily, finer properties of the body. At this stage, mind is rendered competent to concentrate unswervingly upon the Divine Energy.

Now, some explanation of the nature of concentration prescribed in Tantra is perhaps necessary. We must first control the activity of the mind by compelling it to think the esoteric meaning of the seed-word, and not the exoteric one. At the same time we must not confuse concentration with reasoning, since concentration is the practice of *realizing*. The test of the growth in power of

the mind-force is that we may allow a desire to be in our mind, which we wish to have realized. If this attractive concentration draws material benefits to us, it is certain that mind-force has grown in power. In this connection, it should always be remembered that such test must not be repeated more than once. A repetition of such test means hindrance to progress, since the mind will be gradually unused to compulsory attention to one object, and in fact it will be drifting away into various by-ways of thought. A single test of this nature is enough to create an instinctive belief. If we succeed in acquiring the firmest consciousness of the Tantrik truth, the arguments which confirm that consciousness will present themselves to the mind by intuition. At this stage, we must be progressive in our self-consciousness. This progressive condition hinges on the Divine law as it operates upon the mental attitude so that the creative and exhaustive principles, or in other words, the positive and negative forces are merged in a common centre. The mind, at this stage, possesses the faculty of discriminating between the antithetic effects of the mental forces acting upon certain correlatives such as health and disease—serenity and worry—sympathy and callousness—courage and fear—hope and despondency—joy and sorrow—faith and doubt—determination and restlessness, and so forth.

We know pretty well that it is the Divine law within us, which, in some way, sets everything in motion. Even rational cognition is subordinated to Divine law, because it is obvious that philosophical reason has its origin in something better than itself. It is therefore that the Tantra prescribes

for the realization of Divine law that we must, first of all, make our mental adjustment alternate with rhythmic movements of respiration. Our next step will be to acquire the conditions necessary for making the mind's force active within. This mental activity will add much to the respiratory powers and mental concentration. Such concentration voluntarily addresses itself to perception, images and ideals. But the maximum of spontaneous concentration and the maximum of artificial attention which is always accompanied by a certain feeling of effort are totally antithetic, the one exciting the strongest attraction while the other inviting the greatest resistance. Hence artificial concentration will be of no use unless mental organization is set in motion by the sympathetic communication of the vibration of *Prana* just as a stringed instrument of a certain tension begins to vibrate spontaneously when vibration is set up in another similar instrument. Quiet and continued effort, however, helps in the acquisition of involuntary concentration, and necessarily of thorough harmony with the Divine laws. In a word, knowledge of Divine law is to be found only *within*, and unless we find it there, we will never find it at all.

SRIMAT SACHCHIDANANDA SWAMI.

CURATIVE MESMERISM,—PART II

—: (X) :—

(IV)

HYGEINIC OBSERVATIONS ON PSYCO-PHYSICAL PRINCIPLE. *

2. SLEEP.

ITS IMPORTANCE.—“The great restorer, sleep, causes the front brain to rest, so that the back brain may use the vital forces all the better in recruiting the whole system.” Says Dr. Babbit. “The importance can scarcely be overestimated, especially for the nervous, or for brain-workers.”

Horace Greeley’s large active brain drew the vital forces from his care-worn body to such an extent, that it almost destroyed the equilibrium, and no physician could make him sleep for some time before his death. Bromide of potassium is perhaps the best, and probably the only medicine to induce sleep, but it is to be regretted that doctors after careful study of centuries, could learn no better way of inducing sleep than by using poison. In a serious case, a few years ago, a famous doctor, after exhausting all his remedies, failed to induce sleep to his patient. The Doctor, fortunately, had a magnetist in one of his friends, and though he naturally had very little faith in magnetism, yet

From Dr. Babbit’s Health Manual.

for some obvious reasons, he called his friend to see the patient. The magnetist came, and, being moved with the miserable condition of the patient, "placed his hands upon him," as the doctor said, "and kept him in a pleasant sleep for full five hours." I can, however, venture to say that a person, having ordinary magnetism only, will cause a patient to sleep by strictly following the direction given in part I of "Curative Mesmerism."

BEDS.—"Over half of what we eat and drink exhales from the skin, besides which the system gains much vitality by having the air and light get to the person; consequently, too much clothing by day or night is hurtful, and especially do feather beds, cotton mattresses, and comfortables smother the pores and tend to enteeplement. Mattresses of hurhusks, straw etc., and covering of blankets are better." From this we may understand, why the use of blankets and *Mats* * etc., was so much preferred by our *Brahmins* and *Rishis* of the old age. Besides, bedding should always be aired every morning, and the sheets, mattresses and pillow should be placed directly in the sunlight, as often as possible to receive its purifying and vitalizing influence.

POSITION IN SLEEPING.—According to western scientists, to sleep with head towards the north and feet to the south, is the most comfortable and healthy way of sleeping. The Hindoo opinion, however, is quite contrary to it. It strictly prohibits sleeping with head towards the north.

An everlasting magnetic earth-current always flows from north to south, throwing the warm principle towards the feet

* Mats made of a kind of straw.

when the head points northward; hence the head remains cool and the patient sleeps in comfort. If the position be reverse, i.e., the head towards south and feet towards north, the warm principle being thrown towards the head, patients, especially sensitive and feeble, are generally thrown into a very uncomfortable or spasmodic condition.

The same principle is also followed in the directions of east and west. A cross current of electricity goes from west to east at right angles to the above-mentioned magnetic current, thus throwing the cool element towards the feet when the head points westward, which should not be. Dr. Babbitt recommends "the *north-east* as a still better direction for the head than the north, as it throws both the cool current towards the head, and the warm current towards the feet."

These rules of position in sleeping, if observed strictly, would save a large amount of headache, neuralgia, and disorders of the brain and nervous system in general.

3. CLOTHING.

ITS OBJECT—"The leading object of clothing is to keep up an equilibrium of temperature. We should not use so much as to enfeeble the system with heat and shut in its exhalations, nor so little as to expose it to cold. Several thicknesses of clothing are warmer than the same weight in one thickness."

"*Tight clothing*, especially knitted under-wear, is colder than loose, and is more apt to confine the insensible exhalations of the skin. The stoppage of circulation by means of corsets, elastics, tight lacing, and tight shoes, is disastrous to health and grace and beauty. Tight, high-heeled shoes cause corns, bunyons, and an awkward gait, to say nothing of cold

feet. Ladies should hang their clothes from their shoulders."

Uneven clothing—Both the upper and lower extremities should always be kept warm and dry, and the head and the chest cooler. "The enclosing of the neck," Dr Babbitt says, "in furs and large tippets makes it so tender as to induce throat and bronchial affections when removed, though nature's effort to protect these parts with a beard should not be thwarted but cutting it off."

MATERIALS OF CLOTHING—"For summer, linen is the coolest material, and cotton next, while silk and wool, not being as good conductors of heat, confine it more to the body. Every change of atmosphere, however, is felt too freely to have linen worn next to the skin as a general rule. Flannel being less apt to absorb moisture, and being a better protector against sudden chills, is best all the year round, unless it be in extreme warm weather, and even then it is safer for feeble or elderly people. Silk also will answer."

COLOR OF CLOTHING—White or light-colored cloths transmit the sunlight to the body and reflect the heat and are best for summer use; darker colors transform the light into heat and are therefore good for winter. Clothes absorb moisture in proportion to their darkness, black absorbing nearly twice as much as white.

4. BATHS.

HEALING POWER OF WATER—"Water constitutes not only the greater portion of the human body, but is the medium of circulation, nutrition, excretion, and purification, and bears with it a large amount of electricity." Prof. Faraday says ten drops of water contain electricity enough to make a sheet of

lightning. Water, when warm, communicates magnetism in its coarser form. *Hot water* alone would relax and weaken, while *cold water* is the element of stimulus.

"All should bathe more or less to keep the skin open and clean, but those who are pale and thin and nervous must not bathe too frequently, as the water will be apt to conduct away some of their vitality, and will not give them the magnetic element which they most need. Fleishy and full-blooded persons, whose circulation is dormant, should have frequent baths.

"Feeble persons can stand but a very little cold water at first, not having sufficient vitality to get up reaction, and if they are subject to pressure at the heart, very hot water will not answer except at the feet. Those who have chronic diseases, and a dormant system, generally, and wish to rouse up new action, can succeed finely by getting into water as hot as they can endure for a few minutes, then take a dash of cool water, then wipe dry in a hurry, get into warm blankets, and be manipulated all over until the perspiration comes. It is always safer and more strengthening to have all hot baths end off with cool water, unless one is too weak, and is troubled with some liability to congestion. A cold dash or a few seconds in cold water will frequently get up a great increase of heat, but to remain sometime in cold water will destroy the heat already possessed." The cause of these opposite effects is that '*opposites attract.*' The electricity of the water draws the warm magnetism of the body to the surface and creates a glow, but if continued too long so much of it will escape into the water as to cause a chill and a loss of power.

WHEN TO BATHE.—“A full bath should never be taken under two or three hours after eating, and not immediately after copious drinking. *A cool bath is much better on rising in the morning** than when retiring, as it is easier to get up a reaction when the system is fresh. Avoid bathing when very weary. From half-past ten to eleven in the forenoon is quite as good a time as any. Plunges, or baths that shock should be avoided during periods of congestion, menstruation, or of special excitement.”

HAND BATH.—“A hand-bath in cool water, over the whole system, is capital, on getting up in the morning. If weak and liable to catch cold, touch merely the ends of the wet fingers to the body a few seconds, then wipe with coarse towel, and rub briskly with hands all over. The electricity will stimulate you. If stronger, apply the whole hands. This equalizes the magnetism far better than a sponge-bath.”

WET PACK.—“Place on a bed two or three comfortables, then a pair of blankets; partially wring a sheet out of cool water and place it upon them. The patient, nude, should then lie flat upon his back upon them, and have the whole wrapped around him immediately. Lay wet cloths on his forehead, and keep feet warm.” This process of wet pack should not be continued for more than an hour, and the patient should not be allowed to lie long after the perspiration commences. Then sponge off and rub. This is an

* Early bath just before sunrise is preferable, if of course it suits the system. “Bramha-muburta” or the time just before sunrise was the favourite time of bathing to the Indian “Brahmins and Rishis” of the old age.—Author.

excellent process for extracting impurities from the system, and especially for subduing a high fever when near its crisis, but not afterwards. A WARM PACK is better for weak persons, or in eruptive fevers until the eruption is brought out.

Wet cloths or bandages put over any hot, sore, or inflamed part are called *wet compresses*. They are renewed or changed when they become dry or warm. Dry towels are sometimes placed over them to prevent the vital heat from escaping too much and to prevent catching cold, but this should be judged somewhat by the way it affects the patient. Flannel cloths dipped in hot water, and wrung nearly dry in another cloth is the best for the purpose of fomentation. It steams the part moderately, and greatly soothes pains, cramps, convulsions, nervous headache, and counteracts costiveness, colic, painful menstruation, hysteria and many such diseases, when used over the bowels and lower abdomen. It is more suitable for a dormant condition than for inflammation, unless it be a negative inflammation.

"Open-air Nude Baths in the sunshine, with occasional rolling in the sand, running, plunging, splashing, swimming, shouting, etc., is unequalled for warm weather. This combines the advantages of gymnastics and six kinds of baths." In former days, almost all the Rajas and rich men of India, and some even now, used to enjoy this kind of baths in big tanks kept enclosed especially for this purpose. Children and common people, still now, do enjoy the same pleasure here in India, in the open streams or tanks close to their village, though not totally nude.

FOOT-BATH—"In cases of nervousness, headache, sleeplessness, and cold feet, a decidedly hot foot-bath, for five

minutes, followed by a cold dash, wiping and rubbing on the bottom, is highly useful."

SITZ-BATH—"This may be given in a small wash-tub or sitz-tub, in water, say, four to six inches deep. In case of the dormant condition of the lower abdomen, painful menstruation, or too great heat, a cool bath is best. Throw blankets over the shoulders, rub and knead the abdomen. etc. Time, five to fifteen minutes.

Turkish and Electrical Baths are excellent to rouse the dormant system to action and to throw off impurities. Get the system well cooled, and the pores well closed before going out of doors. *Medicinal Baths*, in which mineral elements are used, are not to be commended for general use. The absorbents take up 'poisonous' elements which injure the system. Pure water is generally best for use both externally and internally.

B. B. BHUTTACHARJEE.

“IS THERE ANY CHANGE AT DEATH?”



[SPIRITUALISTS are greatly indebted to Mrs. Annie Fright, Editor of the “Harbinger of Light” for her services in connection with a detailed record that she kept of seances with the well-known Australian medium, Mr. Charles Bailey, and publishing the same by instalments in her journal. In the latest (July) number of the “Harbinger of Light” she has published a very important address delivered by the spirit of Signor Valetti through Mr. Bailey. We quote it below and recommend it for careful study by our readers.—Ed.]

I SUPPOSE that ninety-nine people out of every hundred who believe that the spirit passes from the body at death to some other existence, will admit that some change must necessarily take place. But few, I believe, understand really what change does take place at the dissolution of the body, so to-night I desire to correct a few errors, and will take for my subject, “Is there any Change at Death?”

It is supposed by a great many people that a bad man can be changed into a good one, providing that he does certain things even at the eleventh hour. There cannot be any question that such teaching is calculated to do a great deal of harm, because it incites men to live a careless life, always with the hope that at last they will have an opportunity for a deathbed repentance. We have to bring spirits from the world of spirits to show that such an idea is erroneous and false, some who have passed evil lives upon the earth plane and entering into

spirit life have been shown that as the tree falls so it must lie. It would scarcely be just, I take it, if a murderer, for instance, after having sent his victim, without a moment's warning, to limbo or to torments upon the other side of life should be himself given time. For a few moments or a few days perhaps he prepares himself according to the rites of Mother Church, and then thinks that he wings his way to the abode of bliss, to enjoy that of which he deprived one of God's creatures. There is no justice in such priestly teaching. But we have to inquire to-night what change really takes place. Is there change in the personality? Is there any change wrought by that which you call death which will make a good man out of a bad one? Let us for a few moments think about this great change called Death. What does it really mean? By a great many people, it is viewed as an enemy. Some people, however, court death; other do not fear it at all, and they are not church-goers. They are not even Christians. I have met with men in my own country, who had absolutely no fear of death. Then again, sometimes life becomes so hard, the way is so rough, that people often long for the presence of the Great Destroyer. That it is feared by a man in health, when surrounded by his friends and relatives, I know, and can well understand. Death is, then, an enemy because it is cutting him off from present enjoyment, and sending him to a world about which he knows nothing. The body, the house, the tabernacle of flesh, which you—the Ego, the true man inhabits, is made up of various chemical elements, and gases, all of which are found in the earth and in the atmosphere, for the component parts of your body once lay quiescent in the earth. The body is the product of a great many

things which are round about you on the earth plane. Man plants in his garden a peach stone, the tree grows, and as he eats the peaches they become part of his living tissue. So it is with whatever you eat. Nature gives it to you to build up and sustain the earthly houses in which you dwell.

SPIRIT THE CONTROLLING POWER.

The incoming of the spirit took place before consciousness had evolved, and so you were not able to know anything about it. And Mother Nature at the moment of dissolution will produce a similar effect. For a very short time an unconscious condition will take place, and that which seemed so awful to contemplate, you will know nothing about. There will be a failing of the faculties, and if you are suffering great pain through disease, it will cease before death, for just before dissolution Nature, applying her anaesthesia, will take away all pain, and you sink into a kind of unconsciousness. It is like a veil drawn over everything during the passing of the spirit, and when you wake to consciousness it is to a knowledge of the spiritual life. Sudden death is just the same, only that one moment you are conscious of the world around you, the next change is unconsciousness, and then comes the realisation of a spiritual existence. So you see there are three stages—the loss of consciousness, the transient sleep, and the awakening. It is, however, so very rapid that it might appear to some of you that you had become conscious on the spirit side, and there had been really no interval.

EVIL-DOERS MUST SPIRITUALLY DEVELOP.

There are thousands of people who believe that the change called Death will work for good, even if they have

been bad. Let me say to those self-deluded ones that it is a mistake. The spirit is the Mind, it is personality, and it is carried over to the outer side. When you wake—call it the resurrection, if you like—you will have memory both quickened and sharpened, so as to remember the solemn things of life. Do not forget that, my friends—"to remember the solemn things of life." Not the trifling, trivial things, but which is most important, and especially those things which relate to your moral and your spiritual nature. For a long time we have been taught that faith in the finished work of one man—Jesus Christ—would fit the blackest soul for a long life of happiness. That teaching, while containing a certain amount of truth, is not all true; it has been wrongly taught and expounded by ignorant people. If I have faith in the finished work of a man, if I have faith in this person, be He God or be He man, I must conform my life to His teaching, or else I am the veniest hypocrite that ever lived. I know good, and I do it not. I should be an outcast, spurned by humanity, to say nothing of the heavenly inhabitants. If I believe in God I must transform my life, I must get "in tune with the Infinite." If I do not, then I am a rebel, I am untrue to myself, and to what I believe. But there is something more than this. Faith is dead without works, and if my belief in a person's teaching does not produce good works, which will help my fellows, it is all in vain, and I have to begin anew. Which ever way, then, friends, you look at it, you will see that it is impossible for the change alone—the actual passing from the body of flesh—to work any change in the spiritual nature of a man. That would be a stupendous miracle. Such things do not happen. Christ Himself warned the people

that they should be careful, as the law of compensation demanded that every evil done should be paid back to the uttermost farthing. That is sufficient for those who so believe. It is a warning that they should be careful how they live.

SUDDEN CONVERSION NOT POSSIBLE.

Is it possible, therefore, for a man who has given most of his days to wickedness, and looking back, feels repentant, is it possible for him to pass away and be received into some of the highest spheres? No! it is not; but I tell you what may, and does, take place. A man who has given his life up to folly and has come to his last hours, and looking back has become repentant, sees how foolish he has been, and feels that if he had the time over again perhaps he would have been different, becomes truly repentant. He says, as did Peter on one occasion to his Master, "Depart from me; for I am a sinful man, O Lord." He passes to the spirit side of life, and angels bear him to his sphere. He would be justified, because he had passed judgment upon himself while in the flesh, he had weighed himself in the balance and been found wanting. He had performed an act of justice to himself, and the royal law was satisfied as far as that went. But he had to follow the progressive life. The law of compensation would work out in his case perhaps not so heavily. If he had gone down to the grave impenitent, and like some, wished he had life to spend again riotously, he would fare differently.

MENTAL CONDITION NOT CHANGED AT DEATH.

Does death work any change in the mental condition, as regards wisdom, knowledge, or education? That is a

very important question. Thousands of people calling themselves Spiritualists at the present time are befooled, fooling themselves, and fooling others by not understanding Spiritual conditions. They expect a man passing to the spirit side of life to come back—perhaps he was a very ignorant man—but they expect him to answer questions which would puzzle a philosopher; they expect him to have knowledge which could only come from Archangels or from God Himself. He is not even an exalted spirit, and they may have greater knowledge and greater power than he, because of their purity. Ah, my friends, it is time for you to wake out of sleep. It is time for you to have knowledge, and not expect poor spirits, because they are disembodied, to be able to tell things for you that only God and His archangels know, and to do things for you that only Omnipotence could do. It is time to wake up and acquire a knowledge of spiritual things, lest we injure those with whom we communicate as well as ourselves. An intellectual man, passing to the spirit side of life, and returning, would be able to answer you intellectually, and had he made spiritual progress he would have also added knowledge, and would be able to give you valuable teaching. But the great mass of people desire and expect, knowledge from those who return, irrespective of their status upon the spirit side of life, irrespective of their mission on the spirit side of life, and it results in foolish, contradictory messages, and very often misleading ones. There are earth-bound spirits who may delight to tell you wrongly, but the majority are only speaking in their ignorance. It is this which has caused the truth to be reviled, and the name of Spiritualism to be ridiculed and frowned at. The contradictions are many, but

you are responsible for a great number of them, for instead of going to the Fount of All knowledge, you choose the weakest. Then you blame Jehovah, God.

DEATH A BLESSED CHANGE TO THE SPIRITUAL-MINDED.

Will Death work any change in you? If you have worked and lived spiritually, it will work a most blessed change in the fact that you are pure as far as your knowledge and spiritual life have enabled you to live a pure and holy life. Entering into the spirit side of life, you will receive the benefit of all the work you have performed. It will be credited to you, and you will receive the reward, not because you have done certain things, but you will receive that Crown of Life which comes to those who are faithful, and is the natural consequence of a spiritual and holy life. That change, and that change only, will death make in the individual, but it is sufficient. It gives unto everyone the grand opportunity for being truly spiritual, and it points out that in future, no matter how ignorant a man may be, if he be sincere, that on the spirit side of life his progression starts. He is judged according to his works, and in that beautiful life to which you are all passing, he finds an all-sufficiency for his spiritual growth and development. He renders this unto God, that he lived according to his light and conscience. He has been judged according to his works, and men and angels and archangels are joyful when such a soul enters into the kingdom of heaven. These are the changes which death makes. No others are possible. If you like to waste your time and your opportunities, if you have not sat in judgment upon yourself, there awaits you the judgment of God, for, as Paul tells us, "It is appointed unto man once to die, but after this the judgment."

PRIVATE SITTINGS.



[ANYTHING which throws some light on mediumship or gives directions for the holding of spiritual seances can never fail to be of use and interest to our readers. With this view we quote the following article contributed by Mr. Horace Leaf to a recent issue of the "Two Worlds,"]

APART from the physical forms of mediumship, there are four well-defined mental phases. They are complete trance, semi-trance, conscious control, and inspiration.

Complete trance appears to be of two kinds. One, the entire removal of the medium's self from the physical body, a rare and dangerous procedure, which fact is impressed upon the observer who sees the apparently complete absence of life for a short time preceding the control, and usually for a longer period after the controlling entity has left. Even respiration may appear to be suspended. In the second case, the medium passes into a state similar to that of complete mesmerisation. Complete trance mediumship seems to be rarer than the other three orders. One reason for this is that people subject to trance mediumship are very chary of it, and fear prosecuting their development.

Semi-trance is perhaps more frequent, but is usually intermittent, with either complete trance, or the conscious state of control, or pure inspiration.

The most common type of mediumship is conscious control, which is usually accompanied by normal inspiration, so that the medium may at times, often at wish, be under either the recognisable influence of a spirit, or in a quite normal state, receiving by means of impressions and telepathy communications from a spirit entity. Some highly sensitive people are presumably at no time controlled, but are excellent mediums, though sometimes not aware of the assistance of spirits in the production of their phenomena. The four orders may at different times affect the same person.

The present tendency of development appears to favour the conscious forms of mediumship. The reason for this is said to be that the trouble of development is much less, and any danger that exists is reduced to a minimum. Higher types of mind or brain may be necessary for it—more sensitive than in the trance orders, and capable of receiving impressions from spirits whilst the normal mind is awake.

No type of mediumship seems capable of producing constantly the best of its phenomena. This applies to physical as well as mental forms. Hence, no medium can be expected to always give the greatest satisfaction—they cannot even be expected to always give satisfaction. This, however, is by no means a fault limited to psychics. It applies to phases of ordinary human activity, physical and mental alike. Great men make great mistakes. The cleverest scientists have made most foolish errors. The best poets are said to have written the worst lines. Men of the finest character do mean things. Genius and insanity are said to be closely allied.

The famous Mrs. Piper, whose mediumship has attracted the attention of important scientists, who have scientifically treated the phenomena produced through it, is an excellent example of what must be expected from other mediums. Professor James "sent strangers to her unannounced beforehand, in all of which twenty-five reported. One-half of these reported nothing worth mentioning. The remainder were surprised. . . . at the communications they received."

Dr. Hodgson, Professor Hyslop, Sir Oliver Lodge, and other important personages were convinced of the supernormal nature of the phenomena produced through her, and pronounced in favour of the spirit hypothesis; whilst others have been impressed in an opposite direction. Professor Hyslop, speaking of investigators and their results, says "The sittings with Mr. Wilson seem to have been full of error . . . Mr. Clarke's sittings also were associated with much that was false or irrelevant. Mrs. Clarke's incidents were better. Professor Macalister's sitting was one of the worst, and he spoke of the failure in strong and uncomplimentary language. He thought it was a case of hystero-epilepsy. Yet other people's tests were as wonderful, and as correct as could be well expected.

No medium can be sure of success, because they are not responsible for the phenomena. A host of factors, of the nature of which we are largely ignorant, and some of which we know nothing of, enter into the case. A medium may be naturally clairvoyant, and require no personal assistance from spirits. Such mediums appear to be rare; most need such assistance. But even a natural clairvoyant may not

see unless spirits "build" for the purpose ; and the building is dependent upon the general "conditions" at any particular moment. The medium's psychic condition must be suitable, and usually the person for whom the phenomena is meant must assist psychically.

Various circumstances may hinder a person wishing to receive a test. The person may be so constituted as to affect the conditions harmfully. Having in normal health helpful power, the health on the occasion may be poor, or the medium may be below par, and so be unable to receive anything at all in some cases.

Mental states are well known to help or hinder. Various ideas as to the best way to treat a medium during the exercise of the gift are held by different people. There is a notion very prevalent among would-be acute investigators that every care should be taken by the sitter to in no way render assistance. In extreme cases of this sort it is sometimes thought wisest to deny what is accurate, or upon being questioned whether it is right to maintain a determined silence, it being thought that such an antagonistic state of mind will add to the purity of the test. Such persons consider it quite outside reason to assist a medium, or the guide, who may be controlling, over a difficulty, even though the test may be of an evidential nature. Yet a word of correction, or the dropping of a hint, may put them quite on right lines again, and satisfy the sitter. The advisability of giving such assistance has been recognised by experimental scientists.

Most people have private sittings for the purpose of obtaining particular information, and sometimes it is ridiculous

enough. A lady quite recently consulted a medium because she had lost her pet cat, and wanted to know where to find it. Frequently the purpose of the sitter is to obtain information regarding other persons. It is common for them not only to want to know whether their ideas about them are correct, or some such thing, but to know what they are doing at that or some other particular time, or their address. These are by no means extreme cases. Unfortunately, failure to obtain the information, no matter how startling may be other information elicited from the spirit-world, will often cause the person great dissatisfaction, and they will be inclined to blame either medium or spirit friends, or both.

It is not the duty of the medium to refuse to deal with such cases, for the medium cannot tell what may result from the interview. The desired information may be obtained; more, perhaps, to the gratification of the medium than of the sitter, and there is for the medium no greater reward than a striking success.

The judicious medium will state the possibilities of failure, and leave it to the sitters' discretion to take the chance or not.

There is no more difficult matter for a medium or spirit to deal with than an affair between persons. The sitter may doubt the character of another person; it may be a case of honesty or fidelity. The sitter may be quite well intentioned, and believe the positive information concerning it is the best or even necessary course. But the spirit-friend may be of a different opinion. Seeing further, they may consider it wisest to withhold the information. Perhaps the communicating

intelligence is a friend of the other party concerned, and, discreetly or indiscreetly, refuses to advise. The position is most embarrassing to the medium or control, or, as the case may be, to both. Influenced by a yearning of the sitter and the refusal of the spirit-friends, they realise that one must be disappointed. Nothing can be done to assist the sitter, as no medium can feel justified to conjecture about the matter. Sometimes the information received does not meet the sitters' preconceived ideas or wishes, and it may be refused in consequence. The phenomena of mediumship is uncertain; but it must not be condemned as useless because of that. There are successes, by no means rare, which convince and help the most sceptical and troubled. It must be remembered that uncertainty is by no means a failing special to mediumship. There are branches of science much older and more commonplace, and regarded as being much more natural than mediumship, which are quite as uncertain. Diseases of the body and mind, constantly under the care and observation of experts though they be, are very indefinite. The origin and nature and development of physical and mental diseases baffle the skill and intelligence of the most qualified practitioners, so that different opinions, sometimes quite opposed to each other, are frequently held by experienced doctors about the same case. The fault is the uncertain natures of body and mind and the conditions affecting them, and the lack of knowledge resulting from this uncertainty. It is difficult to judge how they will act under particular circumstances, and perhaps no two will act precisely alike. Of a number of people exposed to cold, for instance, half of them may contract different diseases, whilst the others may be in no way affect-

ed. Two persons suffering from the same complaint may develop in entirely different ways, according to their constitutions and other circumstances equally uncertain; so that whereas one recovers, the other dies.

It is even impossible to judge how normal persons will act under certain conditions. We cannot judge ourselves. We do not know how brave we are capable of being until some circumstance calls for an exhibition of it; nor how sympathetic, or forgiving, or unkind we can be except conditions arise to demonstrate them to us, and then we may act quite contrary to our expectations. It is similar with many other phases of humanity. Yet, notwithstanding the great uncertainty attached to these things, we accept them, and act according to the dictates of wisdom. We are not prepared to ignore them and disbelieve their existence, or condemn them because of their uncertainty. By the same process of reasoning we should judge and accept the phenomena of mediumship, which is certainly as real, and deserves similar treatment, as other more common, but equally uncertain, sciences.

CORRESPONDENCE.



THE "UNSEEN" CORONATION.

TO THE EDITOR OF THE *H. S. Magazine*.

SIR,—While most people now are thinking of the Coronation ceremony as a great remembrance, and a certain number are preparing for participation in the coming celebration in India, a few will be interested to hear of ~~what~~ has been called the "Unseen" Coronation. To-day's "Light" gives some Notes sent by Mrs. Eustace Miles on a lecture delivered by Mr. Robert King on the "Esoteric Meaning of the Coronation Ceremony." Mr. King told his audience that his information was received from his *guru* who permitted him to pass it on. With reference to the anointing, Mr. King observed that His Majesty was anointed on his head in order that wisdom might dwell in his mind ; on his breast to fortify his heart ; and on the palms of his hands in order that he might be strengthened for service. At the consecration there was poured out by Divine Power a magnetic fluid, the magnetism of which was absorbed and retained by the holy oil ; while the benediction was being said and "Come Holy Spirit" was being sung, great occult changes took place, in the aura of the Sovereign. "While the address, or 'Mantra,' 'Be thy head anointed', was being said, a living ray of Divine energy passed straight into

the heart of the King. Clairvoyants present could actually see this in the aura surrounding the King's person."

With regard to the sacred stone in the Coronation Chair, Mr. King stated that it radiates an aura for about three feet all round. It is of beautiful colours with a white centre, and is capable of being influenced by and vibrating to the thoughts of those who are present in the Abbey. On such a solemn occasion as a Coronation the atmosphere round that throne must be full of inspiration for its occupant. I quote a sentence or two concerning the patron saints: "At the moment when the crown is blessed before being placed on the King's head, clairvoyants can see these Devas in human form, clad in glistening white garments, standing north, south, east, and west of the King. With their right hands outstretched they touch the aura of the King and from their fingers a golden light streams forth, which forms a film all round the aura. This film sinks into and forms a protecting shell about the ray of Divine Energy, which passes into the King's etheric heart, and will never leave him." A footnote to the article declares that the four Indian Devas were seen by a clairvoyant at the Coronation ceremony in the Abbey.

At the coming ceremony in India even more wonderful scenes will take place, observed the lecturer; the four great Indian Devas will be present, and by their presence will weld East and West together. According to Mr. King great and beneficial results, almost beyond our conception, will, therefore, follow the visit of the King and Queen to India as Emperor and Empress.

It is noteworthy that in His Majesty's message to his people after the Coronation, he declared that he knew the hearts of his people were with him and that he felt it "through the beautiful and impressive service in the Abbey—the most solemn experience of my life." The wonderful unseen influences, observed the lecturer, added to the power from the thoughts of people both inside and outside the Abbey, created an atmosphere which explains the wonderful solemnity felt by His Majesty and many of those who were present at the ceremony.

London,

A. A. SMITH

NOTES.



AN American gentleman, occupying a high official position in the United States, is publishing an interesting account of his "Striking Personal Experiences in Spiritualism" in *Light* which, as the reader is aware, is one of the best and most ably conducted psychic papers in the world. The writer of the narrative, who is well-known to our contemporary, vouches for the entire accuracy of his statements. His friend, Mr. Paul, was anxious to be convinced of the genuineness of Spiritual Phenomena; and in March 1905, he was advised to visit a public medium and his wife in New York, Mr. and Mrs. M. who held materialising seances. He attended one of these seances and found about twenty people, all unknown to him, assembled in a large apartment. The seance lasted about one hour and a half, during which, from thirty to forty materialised forms appeared, sometimes three or four at once—men, women, and children. Some forms, in company with their earth friends, walked in ~~front~~ of the sitters, so as to be better seen by them; a few appeared in brilliantly luminous garments; most of them wore long robes of some white tissue, the head veiled, and the features completely or partially covered. On the other hand, the American Indian spirits, of whom there were three or four,

appeared in their native garb, their swarthy faces and hands uncovered. One of these who called himself Brant, made, for the first time, the acquaintance of Mr. Paul. We shall now let the latter speak for himself :—

“At my right hand in the circle sat a lady of about fifty, evidently belonging to the fashionable world. The seance was far advanced. She was disappointed, for she had been summoned by no one as yet. The light had been shut down for a few moments, when I noticed a mass of luminous substance gathering at this lady's feet, and faster than I can write it, there grew up a beautiful spirit form of a young woman. Her flowing drapery sparkled with light, but her features were indistinct. The lady arose and embraced the apparition, who responded in the most affectionate manner. Both now retreated towards the cabinet, and remained interlaced in each other's arms, apparently engaged in earnest conversation. The spirit soon vanished, and the mother returned to her seat next to me. After allowing a few moments to elapse, in order to permit her emotion to subside, I ventured to say, ‘Madame, let me congratulate you; you have waited long, but not in vain.’ ‘Yes,’ she replied, ‘I hardly hoped to see my daughter, as I have never before come to Mr. M.'s seances, and I hardly knew what to think of them. This spirit form, however, was undoubtedly my daughter. Two years ago she died in Florence from typhoid fever. Since then she has been able to materialise many times for me in Boston. I was anxious to know whether she could come to me elsewhere, and under new conditions. I know now that she can, and certain doubts which came to me are happily removed. But I must say that

she comes far more perfectly in Boston than here.' I did not know enough then to suggest that if she returned to this medium at reasonable intervals she would obtain results equal to, if not better than, those she got at Boston. I begged for the address of her Boston medium. In reply she gave me the name and address of a Mrs. S., who, she said, held a public seance every Saturday afternoon at three o'clock. I had reason to hope I would have an opportunity of seeing Mrs. S. at an early date in Boston."

At last Mr. Paul's turn came, and he was called to the curtain that covered the cabinet. He thus describes his experience with one who purported to be the spirit of a very dear one.—

"My dear Adela uttered her own name and threw her arms round my neck, while I clasped her in my arms. This was our first meeting in the material form. When I had recognised her once before—on November 1st, 1900—her form was ethereal. Our mutual emotion was great, the light was imperfect. In kissing her lips I found that her face was tightly veiled with some transparent thin tissue through which I could see the sparkle of her eyes, but it was not possible to distinguish her features. On the impulse of the moment, and perhaps thoughtlessly, I addressed her a few words of endearment in French, as I would have done in her earth life in days long, long ago, before she had sacrificed all to religious fanaticism. What was the result? A convulsive shudder of her dear form, the word 'cheri' faintly uttered, her head fell on my shoulder, and the sweet apparition melted away. I returned to my seat be-

wildered, for 'days after obsessed by conflicting emotions of hope, of joy, of doubt as to the reality of this recent experience."

In spite of his wonderful experience, Mr. Paul was disappointed. And why? Because his dear Adela, instead of replying to him in French, disappeared suddenly with the word 'cheri' in her mouth. He, however, thought that he might get better result from the Boston medium, Mrs. S. of whom he had heard from the fashionable lady referred to above. So within a fortnight, he saw this medium on a Saturday afternoon. He found himself in the midst of a number of people, all strangers, as on the former occasion, but we shall quote his own words :—

"At this time my right-hand neighbour, evidently a man, was visited by a tall white form, whom he greeted affectionately while being drawn by both hands towards the middle of the circle. The darkness was dense except for a faint luminosity given out by the garments of the apparition, just enough to distinguish the silhouette of the man's form and his stature. After a few moments of whispered conversation he returned to his seat. Turning towards him I inquired if he had had a satisfactory interview. 'Very,' was his earnest reply; 'this was my wife who passed away a little over a year ago. I see her here every time I come. It makes me very happy to be able to see and speak to her dear self, as you have seen. She has left to my care two very young children.' Now a lump of luminous material appeared in the centre of the circle, which, in a very short time, grew up into a pillar of light. A sort of vibratory or tremulous motion became quite apparent, which

soon transformed this luminous pillar into a graceful human form clothed in white material decorated with a pattern of brightly luminous flowers or foliage, but the features were not discernible. Exclamations of admiration and surprise greeted the apparition from all the sitters—it seemed to them an unusual if not quite novel experience to be visited by such a bright apparition. I sat there impassive, and even indifferent, personally expecting no one, when, to my intense surprise, the figure came straight to me, notwithstanding the intense darkness, with both arms extended. I placed my hands in her inviting hands. She drew a few steps forward and said, 'Your Adela,' while her arms encircled my neck and my lips met hers. My left hand now rested on her right shoulder, clad only by the flimsy luminous material; just then the thought came to me that her flesh felt soft and flabby for that of a young girl, as my dear one should be. I then slipped my right hand beneath her left arm, which rested on my right shoulder, thus encircling her waist and pressing her gently towards me. All this took but a few moments. Horror! Through the flimsy garments I distinctly felt the stiffening welts and the lacing of a woman's corsets! My arms fell to my side; not another word was uttered. The apparent deception simply vanished. I returned towards my seat full of my own thoughts, disgusted, and convinced that *woman's corsets* should not be essential nor required for a celestial outfit."

Mr. Paul says, "My faith had received such a shaking up, such a terrific shock, that I determined there and then not to go again to materialising seances." But, in due course, not only were all his doubts set at rest, but he got

a very satisfactory explanation why his Adela could not speak French or she wore a woman's corsets. One day he happened to meet a lady of high position, a Judge's wife, with whom he was walking on the seaside, when the former, apparently in a trance condition, suddenly taking his left hand in hers, said, "Do you know some of your spirits are with us now and they desire to speak to you?" The Judge's wife then described a middle-aged man, who gave his name as William Harrison, and Mr. Paul recognised him as his late groom. The lady next saw "a most beautiful spirit clad in brilliant white," and what the latter said convinced Mr. Paul that she was no other than Adela. But if he had yet any doubt in her identity it was completely removed the following day by the statement of the spirit through the same medium which is given below :—

"Yes, dearest one, I did materialise to you at the M.'s in New York last spring, but it was my first attempt and I was not very expert, and when you spoke to me in French my difficulty in finding words for a reply was so great that I had to leave you in that sudden and ungracious manner. Had there been people present who knew French and who emitted vibrations of that nature, it would not have been so difficult for me to reply. Again, in Boston it was I who appeared to you, although among total strangers and in a strange place. I was most anxious to be successful, both for your sake and mine. In order to build up a stronger form, to clothe it in the luminous garments you saw, and to hold it together, so to speak, I found it necessary to dematerialise part of the medium's clothing and use that, as you so unfortunately discovered. To my intense chagrin I instantly sensed your

thoughts and I vanished, as you know. But think, dear one, who but my own self could have given you my name? Who could have sought you in complete darkness, as I did, but a spirit? Who could have instantly vanished from your embrace, as I did, but a spirit? I assure you, dear one, that these failures, regrettable and disappointing to us both, are but the prelude to mutual great happiness which will come to us in the near future and remain with us for years to come. Soon I shall be able to obtain for you a portrait of myself; it will be a great comfort to you until the day when we shall come together, never, never to part again in all eternity."

Mr. Paul's bitter disappointment was now converted into unutterable joy! Indeed, considering the circumstances under which he had received the explanation—that it was given through a lady of high position who knew nothing about his relation with Adela, he had no option but to accept it as true. It will be seen that those spirits who materialise have to learn the art in the spirit land. It is thus all can not appear. It should also be remembered that they have to build the form with materials, they gather from the medium and the sitters. This is one of the reasons why many materialised spirits oftentimes look like the medium who produces them.

WE thank our esteemed friend who guides the destiny of that spicy and entertaining commercial paper, "Capital," for his kind words regarding our *Magazine* :—

'A shower of literature has descended upon us from Ananda Chatterjee's lane, a classic region in the Olympian altitude of Beglazar. This stimulating refreshment takes the shape of five numbers of the sixth volume of 'The Hindu Spiritual Magazine,' which is edi-

ted by our old friend, Babu Moti Lal Ghose, the sole surviving founder of the 'Amrita Bazar Patrika.'

"We are quite prepared, nay glad, to recommend the Magazine to those readers of 'Capital' who have time and inclination for intercourse with the spirit world, and who believe that when messages are sent to spooks through the proper medium they will respond cheerfully and beneficently. Our friend of Ananda Chatterjee's Lane must, however, excuse us from pronouncing a deliberate opinion on the value of such a Magazine, except in the matter of intellectual er' Anment. We confess we are too old fashioned and perhaps too materialistic to bother about the Shadowy Borderland where stocks and shares are not, nor profits and dividends. Our mission is of the earth earthy and we believe in the old motto 'ne sutor ultra crepidam.'

"For all that we are glad to say that the Magazine is tastefully got up, well printed, and written throughout in a style which has a piquant charm. It is certainly as good as a yellow back novel for a railway journey. People more spiritual and cuter than ourselves, may find its philosophy entrancing."

As for believing in spooks, how can our contemporary be expected to do it when it is not "respectable" to do so? This is all right. We also agree with him that spooks have no interest in shares and stocks, dividends and profits; but should our esteemed friend have any? He as well as we know that, a time is bound to come when he, we, they, all of us, will have no option but to leave this earthy earth for ever, and in spite of all our efforts we shall not be able to carry with us one farthing, or, as we have it, one *kana vori* (useless shell) of our earnings which we consider so valuable, and for which ~~some~~ sometimes sell their bodies and souls to a nameless One. Indeed, no sensible and shrewd man of business should be passionately fond of what the Yankee calls "the mighty dollar" when, alas! he is sure to part with it to day or tomorrow, even if he sticks to it as tenaciously as a leech. Our contemporary's position would be unassailable if man did not

become a spook after death : in that case he might very well require gold by means, foul or fair, and eat, drink and be merry during the three or four score years and ten that he may be allowed to stay here. But what if one finds himself really transported to the region of the spooks? Our contemporary cannot prove the contrary. Nay more. What if one finds that if there is no market in the land of the spooks for buying and selling shares and stocks, which he has left behind for good, his *karma*, or the results of his good and bad acts, have accompanied him, and that he is happy or miserable there according to the way he passed his life in the earth plane? It is through spooks only that we can obtain precise knowledge of such a subject, which, it must be admitted, is more valuable than even all the gold and the diamonds of the world put together. Hence it is necessary for every intelligent man to invoke and associate with them. It may be said, it is all bosh : how is it possible to communicate with those who are dead if they exist at all? The answer is, try and be wise. At least some of those who have come to believe in these spooks after crucial tests are fully your peers as men of common sense. Your attitude should, therefore, be that of an honest enquirer and not that of a scoffing sceptic.

